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# Early days of struggle recalled by Harry Simon, labor organizer and ardent Zionist

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By RUTH KEHANE
CJN Staff Reporter

TORONTO–

For 48 years, Harry Simon's career as a labor organizer was happily married to his activity as a labor Zionist.

He came from Russia as a 13-year-old during the wave of post World War I immigration. At the age of 16, he went to work as an apprentice in a fur shop, and at 17 joined the Fur Workers' Union.

Since 1926, the number of trade union members in Canada has increased from 260,000 to 2.5 million (almost 1000%). Harry Simon was one of the major forces behind this development, and now, 65, he leaves his position held since 1958, as director of organization for Ontario Canadian Labor Congress. Those years of growth and change make an enlightening tale.

"There were no Jewish workers in the fur trade until after the first world war, but more became active in the industry around 1921-23," Simon recounted. "In 1929, I became a business agent of the Fur Workers' Union. It was the depression, nearly 50% of the workers were unemployed. Working through the Trade and Labor Congress of Canada as part of the general labor movement, we helped organize the shirtmakers--the Amalgamated Clothing Workers--and the Handbag Union.

"I was active in the Borochov, and every socialist-oriented organization helped the working people improve themselves economically. The ideological groups, the Farband, were instrumental in building the trade unions and the movement."

The Borochov ideology, a synthesis of class struggle and nationalism, freed many young Jewish intellectuals from the seemingly irreconcilable contradiction between social revolution and Zionism. It said the Jewish working class in the Diaspora was separated from the basic processes of production, and a national homeland would provide the economic environment for the natural class struggle of the Jewish proletariat. The Left Po'alei Zion--and a call for socialist settlement in Eretz Israel--grew from this thinking.

"Then there were Jewish leaders mainly in the International Ladies Garment Workers' Union from the socialist oriented groups in the Jewish organizations: Abe Kirzner, Hyman Langer, J.B. Salsberg. The larger unions assisted the smaller unions to organize."

But in the '20's, the Workers Unity League tried to split the unions in the needle trade. First they tried to form opposition against the dressmakers and furriers unions, and to win workers over by democratic means. When that didn't work, they formed opposing organizations.

"Everybody was involved in getting the workers on our side. We fought the WUL to a bitter standstill in the 30's."

Fifty percent of the Jewish population were workers in the '30's and early 40's (about 10,000 people). Social conciousness in the community was high, and most of the union leadership was Jewish. The Borochov was pushing for insurance, sick benefits, and education. A better society for all was the key to action.

Labor's effect on legislation was great. "Labor was the first to fight for Unemployment Insurance, pensions, medicare. We fought for them. People said 'You're dreamers', but it came about through pressure."

But as national chairman of the Jewish Labor Committee, a member of the national executive of the Canadian Jewish Congress, and the national committee of Histadrut, Simon is not entirely happy with the situation today.

"It is regrettable that social conciousness in the Jewish community has declined in recent years; there are numerous problems that have to be resolved," Simon said. "We can't run away from them ... the poor, minority groups, native peoples. There is very little interest in these problems from the Jewish establishment.

"They are united around Israel and the fight around anti-Semitism but there are other spheres. As Jews we are not any different from any other element in the community in that we have class differences and divisions. The ideological organizations in the Jewish community are interested in these problems."

Through the Histadrut, Simon was instrumental in mobilizing public opinion within the unions to put across the message of Israel. Histadrut got the unions' financial, moral, and political aid through every crisis Israel has fought. The unions were in the forefront of support for Israel because of the activities of the Histadrut.

Now at the constitutional age of retirement for the CLC, Simon has two new appointments. He takes up positions as member of the Board of Referees of the Unemployment Insurance Commission, and a member of the Ontario Labor Relations Board. Still in close touch with the labor movement, he hopes to be more active in the community in general.

He and his wife Eva have two sons: Norman, a public relations director for Canadian Union of Public Employees and Morris, a building contractor. There are four grandchildren.

Labor leader Harry Simon


# The Canadian Jewish news

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## BORN BEFORE CONFEDERATION!

David Cohen, 108, wearing a yarmulka and neat black suit is Canada's oldest new citizen. He took the oath of allegiance in a Montreal court before Judges Francoise Laporte, (left), and Victor Forget. Sitting next to him is a translator. Cohen is a native of Morocco and speaks only Arabic and the Berber tongues. He came to Canada in 1968 with his 62 year-old wife, Leah, who also became a Canadian citizen.

*Sees danger of social unrest*

# Histadrut leader demands equitable deal for workers

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL–

Inflation will cause social unrest in Israel if the Rabin government proposes an economic program that penalizes the working class, says Israel's top labor leader.

"If the government produces an economic program that will bring the feeling that the richer part is also paying, then I feel we will avoid social unrest," declared Yerucham Meshel, secretary-general of Histadrut during a whirlwind visit to North America last week.

During his one-day stay in Montreal, Meshel met with Quebec labor leader Louis Laberge, president of the Quebec Federation of Labour, who agreed to head a QFL executive-level delegation to Israel as guests of Histadrut.

At a press conference held at the Ritz Carlton Hotel, Meshel told the CJN that Israel operates on a system of guaranteed annual increases "but with the 15%-20% inflation rate that is frightening the government employers are trying to change the structure."

Yerucham Meshel

The secretary-general said that the Rabin government has proposed a 10% increase in wages, but workers would only see a real 5% increase. The government proposes paying the other 5% in a period of 10 years.

"But we oppose this, and if we surrender to the government there will be social unrest. You cannot solve economic problems from the purely economic point of view. ...you have to take the social point of view into consideration."

Some 89% of the Israeli labor force, through 35 unions, belong to Histadrut, a powerful force which has financial interests in industry and, through the billion-dollar pension fund, provides low cost housing loans and complete medical services.

The Israeli labour leader met with U.S. and Quebec union chiefs in his capacity as world vice-president of the International Confederation of Free Trade Unions (of which Donald MacDonald of Canada is president).

On the pressing concern of inflation, Meshel said that the rate may well run to a dangerous 35% by the end of 1974, and Histadrut has demanded that all parties unite to find a common solution, with industry absorbing some of the increased costs of natural materials.

The union leader said he concurs with the Rabin government strategy to impose a 5% tax on real estate, and heavy duties on luxury items.

"If we can keep a balance with the richer part of society I can ask the workers to do their share," said Meshel.

"From the point of view of the cost of labour, labour is not causing inflation in Israel, since the per hour cost of wages is less when compared to Western Europe, the U.S. or Canada."

But the labour leader noted that the cost per unit of production is high, and Histadrut intends to sit down with industry and government to determine the causes.

"We are going to try to increase efficiency by choosing five factories and comparing why the unit cost of production is more expensive than in the U.S. or Canada," said Meshel.

"If the employers are ready to open their books, we propose to set up a tripartite committee, and if the workers have to increase productivity then it will be done," he added.

"There are two miracles about Israel," declared Meshel. "First, we produce more agricultural products per capita than the U.S. does ...and this from a land that was once desert. Second, we have developed a sophisticated arms industry that can compete with some of the modern equipment from the United States."

# New Greek regime pleases Jews

ATHENS (JCNS)–

Greek Jews share with all the Greek people joy at the return of democracy to the country. Greek Jews, who number about 5,000, have not forgotten that when Constantine Karamanlis, the new prime minister, headed the government between 1955 and 1963, he and many of his ministers befriended the Jewish communal leaders.

Karamanlis, who recently returned from exile in Paris to lead the new Greek government, was always happy to recall that he went to school in the northern Greek town of Seres, where he was born, with Solon Eskenazi who became a well known Jewish businessman in Athens.

Greek Jews deeply resented the slogan coined in Salonica in 1968 by George Papadopoulos, the leader of the Greek governing military junta, claiming that "Greece belongs to the Christian Greeks." Members of the Jewish communities believed they were excluded from their motherland after so many sacrifices during the Second World War. It is enough to recall that in proportion to their numbers, the Jewish population suffered more casualties than the Christians during the Albanian campaign in 1940.

When a delegation of French Jews, led by Dr. Jacob Kaplan, the chief rabbi of France, visited Salonica in 1968, the Greek government assured its members that the slogan painted on walls at the airport and railway stations were not directed against Greek Jewry which was so loyal to the country. (Papadopoulos was overthrown in a bloodless coup last November). During the military regime the main synagogues in Athens and Salonica were the repeated targets of anti-Semitic attacks, with slogans and swastikas painted on the doors or walls. The communities complained to the police who never indicated whether they had found the persons responsible.

Also during the military regime, senior members of the Greek clergy in public speeches, insulted Jews, Israel and the Zionist movement, accusing them of plotting against "international peace." Jewish leaders in the country formally protested to Archbishop Ieronymos, the former primate of Greece, but their letters were not answered.

With the change of government, Greek Jews expect to enjoy freedom of speech as well as the right to elect their leaders.

## IT'S ABOUT TIME!

TEL AVIV (JCNS)–

An Israeli scientist, Yohanan Zucker, is working on a project which he hopes will lower the temperature of Israeli drivers who hold the world's record for causing death on the roads. Zucker thinks that in the not too distant future, Israel may have the calmest, coolest and most collected drivers even during a sharav – the dry wind from the desert which erodes drivers' nerves. He wants to instal in cars a small ioniser, powered by a 12 volt battery, which discharges electric particles.

Some Israeli scientists think that people's emotional reactions are governed by changes in atmospheric electricity. By discharging negative ions, the scientists claim the driver and passengers are made more cheerful and this could contribute to the decline in car accidents.

Transport minister, Gad Yaacobi, has called for a report on how weather affects driving habits. A number of countries have found a correlation between road accidents and the weather.

# Coveted award to Chaim Pekeris

NEW YORK (JTA)–

Dr. Chaim Leib Pekeris, founder of the applied mathematics department of the Weizmann Institute of Science in Rehovot, Israel, has been awarded Columbia University's 1974 Vetlesen Prize in the Earth Sciences --called the Nobel Prize of the earth sciences.

In announcing the award, Columbia University President Dr. William J. McGill, cited Dr. Pekeris "as an outstanding pioneer in the application of advanced methods of applied mathematics to the solution of a wide range of fundamental geological and geophysical problems."

The award of a gold medal and $25,000 will be presented to Dr. Pekeris at a dinner in New York on Oct. 24. The Vetlesen Prize, established at Columbia University in 1960 by the G. Unger Vetlesen Foundation, recognizes "achievement in the sciences resulting in a clearer understanding of the earth, its history, or its relation to the universe." Awarded every two years when there are worthy candidates, the Vetlesen Prize has been called the Nobel Prize of the Earth Sciences, because there are no Nobel Prizes in earth science.

Head of the department of applied mathematics of the Weizmann Institute of Science from 1949 to 1973, Dr. Pekeris, now 67 years

Cont'd on Page 11

# *Moms who keep kosher may shortly be able to buy canned baby foods*

By PATRICIA RUCKER

TORONTO–

There's no cooking like home cooking--if you're a Canadian baby and mom keeps kosher. Chances are that these days, along with the rest of the family, you're eating Friday night's chicken soup and boiled beef, whirled in the blender to a consistency that your baby gums or teeth can manage.

Last April, jars of kosher strained beef vanished from Canadian shelves, casualties of the federal department of agriculture's ban on the importation of American beef and lamb. No Canadian firms makes kosher baby meat.

To make a bad situation worse, kosher pureed chicken disappeared at the same time because the U.S. manufacturer's labels did not meet Canadian regulations.

Barney Barenholtz of Kofman-Barenholtz, Toronto's chief importer of American kosher products, told **The Canadian Jewish News** that the effects of the ban have kept his phones ringing.

"People are driving us nuts," he said. "Before the ban, we were bringing in large shipments every four to six weeks. Since then, we've brought in nothing." However, the labelling problems with the strained chicken have been resolved and it should be available soon, Barenholtz said.

Dr. William Davis of the health of animals branch of the department of agriculture explained that problems arose with regard to U.S. beef and mutton when Canada followed the American lead in prohibiting use of diethylstilbestrol (DES), a growth hormone, in the feeding of livestock. DES has been linked to cancer.

The U.S. ban was subsequently overturned in the courts on legal, not scientific, grounds but remains in effect in Canada.

Last week's announcement that U.S. beef and mutton certified free of DES would be allowed into Canada did not specifically mention meat processed in the U.S. It is not yet clear how a certification program for a product such as baby food could be set up.

Barenholtz has been exploring the possibility that Ottawa might grant an exception in the case of the kosher baby meat, since it is an essential product that is available only from the U.S.

There is no acceptable substitute unless one makes one's own. Rabbi Gedaliah Felder of Shomrai Shabbos told **The Canadian Jewish News** that "at no time" (except to sustain life) is it permissible to use non-kosher meat for babies.

Oren thrives on blender-prepared food.

Vera Wenner, who used commercial kosher strained beef for her two older children, is cheerfully putting boiled steaks tips through the blender for five-month-old Oren.

She was upset about the ban at first but now has reservations as to the safety of American beef. "If it's proven that it's detrimental to health, I wouldn't feed it," she said.

Dr. Davis does not expect any exceptions to be made. "If the ban is valid at all," he said, "I would think it would be most unwise to make an exception, especially for babies."

There is controversy over how much, if any, of the hormone might be dangerous to humans--a question that has implications in Jewish law as well. Rabbi Felder pointed out that, according to Halacha, rabbinical supervision may not be given to a product containing ingredients that are hazardous to health.

In the meantime, as Ottawa and Washington work out their agreements, Jewish babies across Canada once again are being raised in the old traditional way--on mama's chicken soup.

## World News

# Syrians stockpile planes, missiles, tanks and 3,000 Soviet advisors train the army

TEL AVIV (JTA)-

Why is Syria the most uncompromising and extreme of all the Arab states? This question continues to be asked again and again by Israelis. The answer can now be given and with it a warning for another Middle East war initiated by Syria. Syrian President Hafez Assad's regime is extremist in nature. The ruling Baath Party is a minority party which rules over the masses. To maintain power the Syrian government has to have a massive supply of weapons.

Here the Soviet Union has come to the aid of the Baathists. Seeing that the party may lose ground at home as it has lost ground among the Arab states to Egypt, the Soviet Union has switched its major aid efforts from Egypt to Syria. While hardly a Soviet ship has come to an Egyptian port since the Yom Kippur War, Syrian ports are filled with Russian ships unloading steel, tanks, artillery, planes and sophisticated missiles.

Coupled with the feeling among the Egyptian and Syrian military that they won the Yom Kippur War, the resupply has created a serious condition. The Syrian soldier no longer fears the Israeli army. The initial success of the Syrians and Egyptians in the first two days of the war has overshadowed their defeats in the later stages of the war.

This feeling is more evident among Syrians than Egyptians although Egypt has gained more since the end of the war. Because of it not one Syrian commander has been removed from his command, although he may have failed completely in holding back the Israeli advances. In Egypt there were many reshuffles as a result of the war and many senior officers, including the chief of staff, were removed.

Materially, the Syrian army has been making great strides and it may now be the strongest air-power in the Arab world. Syria lost 222 of its 300 war planes in the Yom Kippur War but it now has some 400 planes and its air force is believed to be stronger than the Egyptian's.

Syria has also been given by the Soviets at least 24 MIG-23s, the newest and most sophisticated of the Russian planes, and 200 MIG-21s, the first-line interceptor. It has the lethal, mobile anti-aircraft SAM-6 missiles which were successful against Israeli planes during the war, and has 40 missile batteries and many tanks, although they may be lacking tank crews. Syria lost 1,100 tanks in the war but it has received 900 newer and better ones from the Soviets.

The Syrian army is being continually trained by some 3,000 Soviet technical advisors and instructors, most of whom arrived in Syria after the Yom Kippur War. The Syrians have copied the anti-tank methods used by the Egyptians and have acquired large quantities of the "Sager" and mounted on armored vehicles. It also has the SAM-7 anti-aircraft missiles which are fired from the shoulder or from an armored carrier.

In addition, the Syrians are stockpiling long-range and medium-range ground-to-ground missiles, the Frog and the Skud, while their artillery is equipped with 180-mm. guns with a range of 40 kilometers. Syria is, no doubt, becoming the largest arsenal in the Middle East thus the warnings issued recently by Premier Yitzhak Rabin and Defence Minister Shimon Peres against the unusual arms flow into Syria and the necessity to prepare for another war.

Some of the 42 survivors of a Turkish army ship which sank off Cyprus were taken to Haifa after being rescued by an Israeli training vessel. On arrival in Haifa they were transported by bus to Lod airport and flew back to Turkey on a Turkish airplane. Here, the soldiers wait to disembark.

# Poor teachers sent to bottom of class

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT, ISRAEL-

Four Hebrew University lecturers have been fired and another 12 transferred to new posts for poor teaching. Their achievements as teachers as those of 220 colleagues were evaluated on the basis of a survey carried out among several hundred Hebrew University science students by the Jerusalem-based Institute for Applied Social Research.

The lecturers were graded on a five-point scale, with one point going to the very worst and five to the very best. Taken into account were student answers to questions such as: "Is the material usually presented in an interesting manner?"; "What attitude does the lecturer have towards relevant comments and questions?"; and "To what extent does the lecturer add to the information already available in textbooks?"

Analysis of the replies received has enabled the university to advise even relatively effective lecturers how they can overcome weak points. Some have been advised, for example, to speak more slowly or clearly, while others have been shown how to use their lecture-room blackboards more effectively. While the lecturers have not been forced to change the outlines of their courses, suggestions have been made as to how a reorganization of the material presented might prove of benefit to the students.

Prof. Yitzhak Marcus, chairman of the curriculum committee in the Natural Sciences Faculty of the Hebrew University, explains that "the survey was not undertaken 'to punish' lecturers, but to help them carry out their tasks more effectively. Moreover, letters of appreciation were sent to 14 of those who received the "highest grades" from their students, and these letters, Prof. Marcus says, will certainly be taken into account when promotions are being considered. He has recommended that the same type of survey be carried out in other faculties.

Nothing similar has been done here on the high school level, but constant efforts are being made to help high school teachers improve their knowledge and teaching methods.

Teachers are encouraged to go to summer refresher courses at least once every two years, and enjoy pay increases in accordance with their participation in such courses. More unusual, they are also given an opportunity to pursue sabbatical year studies at Israeli or foreign universities. Those who wish to take advantage of the scheme contribute 3.5% of their salaries to a special fund, in return for which they receive 75% of their regular pay while on sabbatical.

# *Refusal to deport is recalled by Nagy on his 90th birthday*

BUDAPEST (JTA)-

Representatives of the Hungarian Jewish community recently visited Vilmos Nagy on his 90th birthday in an expression of gratitude to the retired general and former Hungarian defense minister for his aid to Jews during World War II.

"I am deeply touched that the Jewish community has come to visit me and as an old friend wish Hungarian Jews the best," Nagy told his Jewish visitors.

Nagy was one of the few high-ranking military leaders who did not take part in the persecution of Hungarian Jews. As a general in the Hungarian army in the war, he protested and refused to follow a German order calling for the deportation of 10,000 Jews. He eventually resigned because of the incident and shortly afterwards was himself arrested and deported by the German SS.

Nagy said anti-Semitism ran high among Hungarian army officers at the time. Commenting on his action to save Hungarian Jews, he said: "it would be an exaggeration to say I saved the lives of 10,000 Jews, but I did my best and hope in some small way I helped counter-balance all the crimes committed by my fellow army officers."

# *Plans for Old City evacuation will require more clarification*

By ROYSTEN ALLEN
Israel Correspondent

JERUSALEM-

The municipal officials here apparently intend to evacuate hundreds of Arab families from the Old City and move them into new apartment blocks in the new estates sprouting around the Israeli capital.

According to local press reports, over 250 of the homes in the Moslem Quarter of the old City have been listed by the municipality as structurally dangerous and several buildings have collapsed over the past year.

If the families are moved from the present slum dwellings inside the city walls, and if their houses are repaired or more likely razed, and new ones built, the question automatically comes to mind: who will inhabit the new dwellings?

Zvi Ron, City Hall's man in charge of East Jerusalem affairs, was quoted here as saying that "the reconstruction of the Jewish Quarter as a modern dwelling area make continuation of the situation in the Moslem Quarter intolerable."

The Old City is divided into four sections, Moslem, Christian, Armenian and Jewish. The last named was virtually razed under Jordanian rule (1948-1967) but has since been rebuilt. Beautiful apartments there are sold and rented out to religious families and top Israeli officials, often for a fraction of the market price, a fact which has aroused a great deal of ire among the general public.

The squalid Moslem quarter has about 2,000 crowded dwellings, often dank rooms with virtually no ventilation. The profusion of television aerials and flowers on the rooftops belies the filth below.

Some of the buildings collapse because of rainwater which sweeps away the foundations and, according to some Arab claims, the archaeological excavations in the area account for more cave-ins.

A year or so ago there were several claims made by Arab leaders that Israel--or more correctly the Jerusalem municipality--intended to move the Moslem Arabs out of the Old City, clean it up and rent the apartments out to Israeli artists in a similar project to that of the old city of Jaffa which is now a delightful tourist center.

This was hotly denied at the time.

Yet the planned evacuation may again give rise to such stories and on the basis of facts available, it does seem reasonable that once moved into new apartment blocks, the Arab families are not going to be moved back into the Old City--if only for reasons of sanitation.

Zvi Ron claimed that once elegant one and two family houses in the Moslem Quarter now house up to 15 families. The houses were once owned by wealthy Arabs who moved out and whose places were taken by myriads of Arabs moving into the area to work.

One house, according to Ron, now has over 200 inhabitants.

Israel's plans for the Moslem quarter are as yet unclear, but one thing is certain--they had better be carefully thought out from the social and political angles before implementation. A high pressure information campaign should be mounted, before the Arabs do so.

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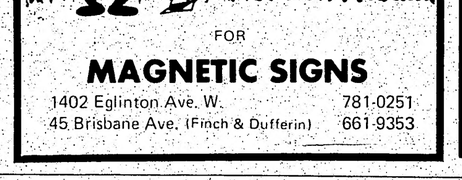


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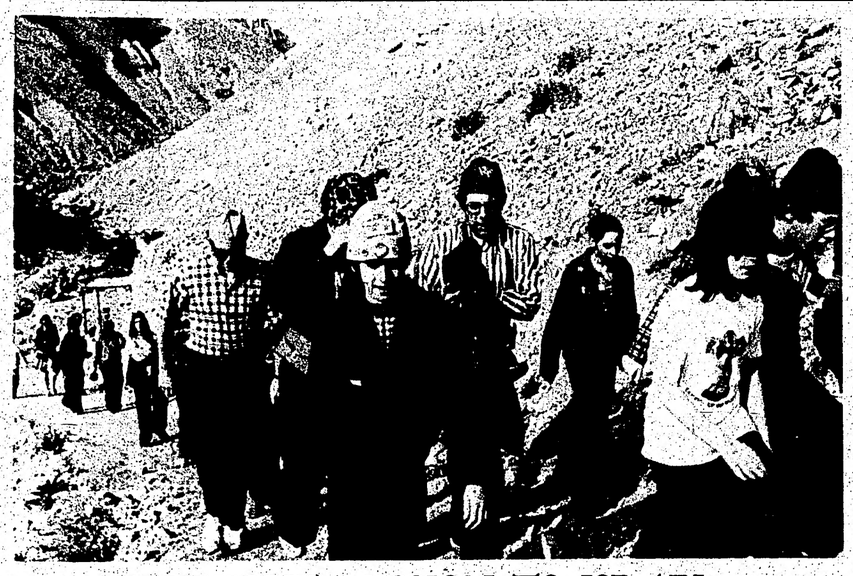

## UNIQUE MISSION TO ISRAEL

**Shown are some of the 64 adults and children who recently visited Israel on the first-ever North American family mission to the Jewish state. The mission, sponsored by the Combined Jewish Appeal and the Israel Emergency Fund toured the country for 18 days and visited an Israeli paratrooper base, a rehabilitation centre for wounded soldiers and greeted a planeload of new Russian immigrants.**

# Catholic social worker plans conversion and aliyah

By SHELDON KIRSHNER

OTTAWA

Keith Kelly, a 25-year-old Roman Catholic social worker who was a true believer for the greater part of his life, plans to convert to Judaism in the autumn and immigrate to Israel shortly afterwards.

Although Kelly is an adherent of Reform Judaism, he has asked Reform Rabbi Donald Gerber of Temple Sinai here, to arrange an Orthodox conversion so that he will not encounter any halachic difficulties upon settling in Israel.

Kelly, an articulate and searingly frank person, is going to Israel with the Sherut La'Am volunteer program. He said that when he has learned modern Hebrew sufficiently well, he hopes to be posted to a development town as a social worker.

"I want to give something to Israel, if even for a while," explained Kelly, a bespectacled, chunky fellow who wants to work with disadvantaged youth. "So far I've been a non-contributing person. There is an acute shortage of trained personnel in the development towns, which are generally neglected."

Kelly, who holds a B.A. degree in sociology from Carleton University, is presently employed by the Township of March as a community program co-ordinator--a position, he feels, that has more than prepared him for the kind of work he aspires to do in Israel.

Interestingly, Kelly does not describe himself as a Zionist, despite the fact that he is a fervent supporter of the Jewish state and a well-read interpreter of its political events. Like the late David Ben-Gurion, Kelly believes that a Jew cannot call himself a Zionist unless he goes on aliyah--a view which he himself admits is still a controversial issue in the Jewish community.

Kelly's disenchantment with Roman Catholicism and his embrace of Judaism, together with his commitment to Zionism, sprang from his experience at a monastary in which he studied for four years.

His late grandfather, a devout Catholic, was primarily instrumental in sending him to a Franciscan monastery in Indiana when he was 17 years of age. According to Kelly, his parents, nominally non-believers, had little to do with the decision to pack him off to a monastery.

At the beginning, Kelly was "fanatically" religious. His days and nights at the monastery were spent in a state of semi-seclusion, between what he calls "contemplation and an active life."

In retrospect, Kelly terms his years at the monastery as a "futile" exercise and a "waste of my time", adding: "I kept hoping it would be a rewarding experience." A purist, Kelly soon became disillusioned because he, like so many others in his class, quickly perceived the shortcomings of the monastery and of Roman Catholicism itself.

Says Kelly, "Our order was not really concerned with people, we didn't share our food with the poor, they would get the dregs. . . We had little contact with the people. It was 100% hypocrisy."

As if to make matters worse, Kelly's indignation was further aroused by the Church's anti-Semitic liturgy on Holy Week, which preceeds Easter.

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# OHMF funds psychologist for perception research

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON-

Dr. Sandra Witelson, a psychologist with the department of psychiatry at McMaster University and based at the child and family centre at Chedoke Hospital in Hamilton, has received a grant of $17,210 from the Ontario Mental Health Foundation. The grant is for research in neuro-organization underlying normal and abnormal cognitive development and is the first of three to be granted over a period of three years.

Dr. Witelson, mother of a 13-year-old daughter and wife of eye specialist Dr. H.C. Witelson, is one of several other members of McMaster University who have received grants from the Ontario Mental Health Foundation.

Dr. Nahum Spinner, associate professor of psychiatry, received a continuation of funds for educational associateship in support of programs in the department of psychiatry.

Dr. Abraham Black, professor of psychology, received a grant of approximately $17,236 -- part of a five year grant of $82,000 - to continue research into 'operant conditioning' of central nervous system responses. Dr. Black was the recipient last year of a Guggenheim Fellowship Award, one of only six Canadians among the successful 339 chosen from 2,400 applicants.

# Windsor honors Senator Martin

WINDSOR-

The Jewish community of Windsor paid tribute to Senator Paul Martin, at its 1974 Negev testimonial dinner held at the Shaar Hashomayim Synagogue last week. The dinner was accorded to Senator Martin in recognition of his "distinguished contribution in leadership over four decades of remarkable public service in both the domestic and external spheres."

The honoree - has throughout his eminent career displayed the highest standard of excellence in the pursuit of the common good, characterized by his strong belief in the fellowship of man and a deep sense of personal integrity, earning the respect and affection of people in all walks of life, said the JNF.

The Negev dinner, appropriately conducted in Senator Martin's home city of Windsor, attracted a capacity attendance including most of the political representatives of the area in the House of Commons and the Ontario Legislature.

As an expression of esteem for one of Canada's foremost personalities, the Paul Martin Forest of 10,000 trees, will be planted in Canada Park midway between Jerusalem and Tel Aviv to further the development of this vast new 7,500 acre recreational complex being created under the auspices of the JNF.

# Women's ORT plans Israel meet

TORONTO-

Women's Canadian ORT will conduct its biennial convention in Israel for the first time. Planned for November in Tel Aviv 'Ort in Action' delegates will attend from across Canada and Israel.

"The fact that this will be our first convention in Israel will only emphasize the vital role our organization plays in that country," said Christine Greenfield, liason chairman of the convention program book.

The Organization for Rehabilitation through Training provides vocational-technical training for more than 75,000 students in 24 countries each year. The aim is "to give them a passport to freedom from charity."

# Vancouverites get information service

VANCOUVER-

The Vancouver Jewish Community Information Service in now open to answer questions about both the Jewish and general community of the Vancouver area. Researchers have compiled information which can be of help to residents and newcomers alike, including referrals for education, synagogues, kosher facilities, and social services. Information can be obtained by writing to 950 W. 41st, Vancouver, B.C. V5Z 2N7 or phoning 261-0112 in Vancouver.


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See Page 10

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# Editorial

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*Language deserves better fate*

## *Interest in Yiddish as second tongue may be means of halting its death*

By the year 2001, if not earlier, the number of Jews in Canada whose mother tongue is Yiddish will have declined to below 10,000 -- a far cry from the aproximately 50,000 in this group in 1971.

We are indebted to the Bureau of Social and Economic Research, Canadian Jewish Congress, for an interesting series of studies dealing with various aspects of Canada's Jewish population. One of these deals with those whose mother tongue is Yiddish.

It is disheartening to those who have struggled manfully to foster the growth of Yiddish usage in this country to be told that it is a declining tongue doomed to virtual extinction before the 21st century is very old. Yiddish is a warm, colorful language and deserves a better fate than that which confronts it.

The bureau says lack of replenishment, (the absence of new waves of immigrants speaking Yiddish as their mother tongue) and the adoption of English by the Jewish immigrants of previous waves, have contributed to the present trend. It also says attrition due to mortality is another contributing factor in the decline in the use of Yiddish.

The study says, in part: "Over the last 40 years, the Yiddish group has received virtually no replenishment of new generations. Consequently, the Yiddish group is aging rapidly, becoming increasingly female-dominant and diminishing in size."

In 1931, the study continues, there were more than 14 persons of the Yiddish group per 1,000 of Canada's total.

By 1951, this figure had been reduced to half and 20 years later, it declined to less than 2.5 per 1,000 population.

The study said considerable geographical concentration has always characterized the Canadian Jewish community and its Yiddish group. For 1971, the Yiddish group had 94 per cent of its numbers residing in Ontario, Quebec and Manitoba. This compared with 68 per cent of the total Canadian population residing in these provinces.

In the three census metropolitan areas of Toronto, Montreal and Winnipeg, were 87.5 per cent of the Yiddish group, compared with 27.5 of Canada's total population. Another indication of this concentration is provided by the researchers who found that in 22 cities, townships and boroughs listed, there resided 81 per cent of this group, compared with only 31 per cent of the total population.

Eastern Europe was the Yiddish heartland before the Holocaust wiped out six million lives. It was the language of poets and writers who enriched Jewish life, giving it a dimension and a vitality that is dying for lack of replenishment. Interest in learning Yiddish flares sporadically, but those schools that put emphasis on Yiddish have dwindling attendance.

The Yiddish press, too, has long suffered from this cultural malnutrition. There are a few scattered Yiddish newspapers in Canada, but they are small and for the most part are waging a losing battle. It is the same story in the United States. New York City with its six million Jews, today has one Yiddish daily, the **Jewish Daily Forward.**

Can anything be done to halt, or slow the trend towards extinction of Yiddish as a living language? Those who cherish this tongue have devoted their energies to fighting for its survival and probably they would not admit that they are laboring in a losing cause. In the absence of fresh "Yiddish blood", it is difficult to quarrel with the statistical data of the past which provides a base for forecasting future trends.

There is one ray of hope, though, and that is the fact that Yiddish may survive not as a mother tongue, which is defined as the language first spoken and still understood, but as a second language. While it is true that attendance at schools teaching Yiddish has diminished, there still remains a large body of young people whose interest in the language may well be the means of its preservation.

*Sign of political health*

## *Tradition which confined candidates exclusively to 'Jewish ridings' ended*

An important change has taken place in the political status of Canada's Jews – one reflected in the last three general elections – yet one which has not provoked any attention within our community.

We refer to the eligibility and election of Jewish candidates in our political system. Up to the 1960s the practice and tradition was that there be a Jewish MP from Montreal, one from Toronto and one from Winnipeg. At times there was only one of these sitting in the House, sometimes two and occasionally all three sat, depending, of course, on the state of their political fortune and that of their party. Montreal-Cartier was set aside as a Jewish preserve by the Laurier regime in 1917 and its member for 20 years was the late Sam Jacobs. In Toronto, Sam Factor defeated Tommy Church in 1930 in Spadina (then called Toronto West-Centre) and he was followed in 1945 by David Croll. In Winnipeg the late A.A. Heaps represented a polyglot riding in the North End of Winnipeg. From time to time Jews would run in other ridings but with little chance of success. The state of things had changed from back in 1871, the time Henry Nathan was the successful candidate for Victoria in Ottawa.

The watershed year was 1968. In that election the standing tradition was totally upset. Eight Jewish candidates were elected to the House of Commons. The importance of this event, however, was not in the number elected but where they were elected. In all cases but perhaps one – that of David Orlikow in Winnipeg – they were elected in ridings with only a negligible number of Jewish voters. In Windsor it was Herb Gray; in Waterloo it was Max Saltsman; in York South (minus Forest Hill after redistribution) it was David Lewis; in Don Valley it was Bob Kaplan; in York West it was Phil Givens; in York North it was Barney Danson; and in Corner Brook, Newfoundland it was Jack Marshall. None of these centres or ridings could qualify as a **Yerushalayim d'Canada.** The so-called Jewish ridings, where Jewish population is concentrated in some number, all elected non-Jewish MP's in 1968 and in 1972: St. Paul's, York Centre, and Eglinton in Toronto and Mount Royal in Montreal.

In a sense 1968 was a political declaration of independence, making it clear that Jewish candidates were no longer confined exclusively to run in "Jewish ridings. Something like this had already taken place in Great Britain in 1945 when in the post-war election about 25 Jewish candidates were returned, the great majority of whom represented non-Jewish constituencies. (It would be demographically unlikely that this number of ridings would have Jewish majorities or even sizeable Jewish minorities.)

The two general elections since 1968 have not substantially changed this pattern and it looks like it is here to stay, bearing in mind the kind of political vicissitudes that can be expected from Canadian voters. We do not mean, of course, that this number of Jewish MP's is here to stay. There may be more in the future and there could quite easily be fewer. In 1972 one was defeated and one withdrew to the provincial arena. In 1974, the former came back to try again in a "Jewish" riding and was re-elected (his opponents also were Jewish).

Essentially, however, the picture remains as established in 1968 – that Jewish candidates can feel free to run wherever they are nominated and the Jewish equation is irrelevant in measuring this. The election of authoress-journalist Simma Holt in Vancouver-Kingsway only underlines and confirms the trend.

Moreover, a second sign of good health and soundness in our political situation is that the Jewish MP's are spread among the three parties. (One cannot be too perturbed about the absence of Jews from the Social Credit ranks as that party has not broken out of one ethnic mould in recent years). It would be a serious disability were Jewish voters and Jewish MP's to be identified exclusively with one political party.

Shown here is Stockholm, home to some 7,000 Jews. Like other Jewish communities in Scandinavia, Sweden's suffers the problems of a dwindling Jewish population due to emigration, assimilation, intermarriage, geographical mobility and lack of leadership.

*Total population of 21,000*

# No easy answer to survival for the Jews of Scandinavia

By TORBEN MEYER

STOCKHOLM (JCNS)-

The greatest problem for all the Scandinavian Jewish communities is how to survive. The number of members is not increasing, assimilation continues to spread and attendance at synagogue services is not as big as desired.

There are about 6,500 Jews living in Denmark, some 13,000 in Sweden and 1,500 in Norway. Ministering to the spiritual needs of the communities in Denmark is Chief Rabbi Bent Melchior and Rabbi Seckbach of the small Machzike Hadass congregation. In Sweden, there is only the American-born Chief Rabbi Morton Narrowe of Stockholm and no rabbi officiates in Norway.

All the communities need religious leaders, teachers and people to fulfil the different religious functions. Hardly anyone wants to be a shammas, no one wants to join a synagogue choir and few people experienced in communal affairs want to serve on synagogue and other boards for very long because of family, business or professional or other commitments.

Coupled with this is the knowledge that such voluntary work is a thankless task.

Then there are the strains caused by the many strong tensions between the different trends of Judaism and by the quarrels within individual congregations which have led to some members leaving.

Economic factors contribute to the pressures. There are constant demands by staff for increased pay and pensions, together with the calls for more money for schools and Jewish education generally, for social, cultural and sporting activities for youth and adults, and for cemetery maintenance.

Because of inflation the capacity of the members of the different communities to find all the extra money needed is dwindling.

Against these influences stands the fact that all over Scandinavia many young people are taking part in a rich and varied Jewish life.

Some of these young people are more religious than their parents, more interested in Israel and more willing to join the leadership of their communities.

This was shown recently by the election of two young men of 23 and 25 years to the Board of Representatives, the Danish community's highest authority.

Some 200 Jewish children attend the Hillel day school in Stockholm and about 300 the Caroline day school in Copenhagen. There is also a small Jewish day school in Norway.

They all provide education for children aged between six and nine years. After that age they continue their education at non-Jewish schools and universities with the risk this entails that they will assimilate and leave Judaism.

The difficult economic situation is largely responsible for the reluctance of communal authorities to increase taxes for fear of losing fringe members.

Out of the 6,500 Jews living in Denmark, some 2,660 are tax-paying members of the community. About 100 members, representing a high proportion of the total, left the community last year.

Adding to the burden is the tendency for communities to scatter, with ever more members leaving the city and town centres to live in outlying areas with a consequent demand for synagogues and prayerrooms and Jewish schools and clubs in the new area. These requirements largely remain unsatisfied. It had been hoped that the arrival would have swelled the ranks of the local communities.

Denmark and Sweden each received some 3,000 of the refugees but only a few hundred joined as tax-paying members. It was found that Communist "brainwashing" techniques had been so thorough that many of the newcomers scarcely realized they were Jews or of Jewish origin. However, among the Polish refugees who have identified themselves with the local communities is a large group of students who have been praised for embarking on worthwhile activities.

Living in a Hillel home, mainly opened for the students in the southern Swedish university town of Lund near Malmo, they have begun publication of a quarterly review, entitled **Littera Judaica**, on Jewish scientific themes.

Becoming economic rogues

## *Argentina Jewry's situation increasingly difficult*

*The death of President Peron has accentuated the isolation and vulnerability of Argentina's estimated 475,000 Jews. Most informed observers believe it is but a question of time before there is an open struggle for power between the left and right wings of the amorphous and loosely knit Peronista Party. The Jews, overwhelmingly middle class, appear to be cast for the role of the unloveable economic rogue responsible for the country's troubles. Nissim Elnecave reports.*

The situation of Argentine Jews has gradually become more difficult over the past 15 months due mainly to economic and social factors. As far as anti-Semitism in the country is concerned, however, I differ substantially from the view prevailing in official Jewish circles which, I believe, are apt to exaggerate the dangers.

In this context it must be remembered that 10% of the Jews of Buenos Aires, where more than 75% of Argentina's community of some 475,000 live, are refugees from the European displaced persons' camps set up after the Second World War. Many more are emigrants from Eastern Europe.

All these people are hyper-sensitive to the slightest manifestation of what appears to them, rightly or wrongly, as anti-Semitism.

Even the economic crisis with prices leaping some 40% in the past five months and the fact that the Argentine Economy Minister Jose Ber Gelbard is a Jew, have not provoked any rise in anti-Semitism. On the other hand, inflation, mainly attributable to state controls, higher taxes, and the increased costs of raw materials and of the goods and services of the state-owned industries, has hit the Jews, who principally belong to the middle classes.

The issue of anti-Semitism is the apparent raison d'etre of Daia, the representative organization of Argentine Jewry. Daia was founded about 40 years ago after Hitler came into power in Germany, with the sole object of fighting Nazism and anti-Semitism. Since then, Daia has assumed other representative functions but it has not relaxed its pre-occupation with anti-Semitic issues.

These Jewish gauchos hark back to the turn of the century when Baron Maurice de Hirsch funded a project for the establishment of agricultural settlements in Argentina. But the anticipated 3,250,000 settlers never materialized. By 1960, there were just 5,000.

In fact, anti-Semitism in Argentina is far from virulent. It is now largely manipulated by imported Arab propagandists, by extreme left wing political groups and by a thin fringe of ultra-Catholic circles.

Nevertheless, anti-Semitic activities by these groups are not dwindling. They paint walls with anti-Zionist and anti-Israel and, to a lesser extent, anti-Jewish slogans.

Attacks are printed in extreme left-wing publications and in the "yellow" press, which is easily bribed by foreign Arab propagandists. Few, if any local people of Arab origin, are involved.

As against this, influential newspapers, including **La Prensa, La Nacion and La Opinion**, are quite sympathetic to Jews and the state of Israel. At least, they are not anti-Jewish.

As a rule the Catholic clergy prefer not to be openly associated with any direct anti-Jewish activity. However, this did not prevent the Primate of Argentina, Cardinal Archbishop Antonio Caggiano, from conducting a mass in Buenos Aires Cathedral some months ago in memory of killed Arab terrorists. At the mass, the cardinal criticized the state of Israel for applying what he called the biblical "law of vengeance." From time to time, synagogues are the bomb targets of terrorist elements.

Jews and non-Jews alike have been the victims of a great number of terrorist kidnappings. All except one of the abducted Jews were freed when the ransom demanded was paid. The exception was the victim of cross-fire between the police and the kidnappers.

Physical assaults on Jews are practically non-existent.

Lately, there has been some increase in anti-Semitic propaganda mainly due to Arab League agitation, which is frantically trying to enlist the support of ultra-right wing Catholic circles and left wing groups for its twin campaigns to advance the march of the "Third World" and defeat the "danger of Zionist world domination."

For this purpose, the Arab propagandists have million of dollars at their disposal, while the Jewish establishment and the Israeli embassy in Buenos Aires have no organized plans to counter their activities.

The late President Peron was very pragmatic. He knew that anti-Semitism could only harm his objectives, particularly in the international sphere. He never sided with any anti-Jewish drive.

But the adherents of Peronism also include groups from the far right and the far left, all of them unfriendly to Jews and in particular to Zionism. Left wing young Jews – and most of the community's youth is left wing – also regard Zionism as militarist. However, the supporters of the Orthodox centrist Peronista tradition, which still forms the nucleus of the movement and was openly backed by President Peron, publicly state their sympathy with Jews and with the state of Israel.

# ask the rabbi

## *In special cases Sabbath bus use is permissible*

*1. As old-age pensioners and the disabled can now travel free (in Britain) on buses and therefore do not have to carry money, and since the buses are on the move anyway, is it permissible for such categories of persons to travel on Shabbat and festivals on these buses.*

I would say yes, it is permissible. It is well-known that in Calcutta the community had an arrangement for Jews to pay for the tickets beforehand and to use public transport on Sabbaths and festivals. There would still be the question of carrying the ticket but there are ways and means of avoiding this infringement of the law.

The truth is, despite the opinion now current among the Orthodox, that there is no prohibition against riding in a vehicle on Sabbath and festivals. The Mishnah (Betzah 5: 2) rules that it is forbidden by Rabbinic law, to ride on an animal on a festival and, of course, on the Sabbath. But the reason given in the Talmud (Betzah 36b) is to the effect that it is not the riding itself that is forbidden but that if one were permitted to ride, one might inadvertently cut off a switch from a tree to use as a whip. It has been argued that a similar prohibition would apply to riding in a motorized vehicle because one might have to correct a mechanical fault (and on the Sabbath there is the further prohibition of combustion when driving the car). But none of this applies to public transport which operates independently of any Jewish users.

It has also been argued that apart from the strictly legal question, it is undesirable to travel on the Sabbath because such travel is detrimental to the special Sabbath atmosphere of calm and serenity. There is something in the argument, but it would hardly apply to the instances the questioner mentions, especially if the aim is to visit the synagogue or to engage in other Sabbath or festival activities.

It should also be noted that even the most Orthodox see no harm in being on a ship sailing across the ocean on the Sabbath.

### Statement

*The sentiments expressed in the Salsberg column which appeared in the issue of The Canadian Jewish News of July 26, with the caption,* **A Rabbi's Monetary Value,** *in no way reflect the views of this newspaper.*

*The Editor.*

# 'Trip will confirm faith in Israeli democracy'

## In My View

By CHARLES-LAZARUS

*J.B. Salsberg is on vacation. His regular column will appear next week.*

MONTREAL-

By the time this hardly deathless prose reaches the public prints, I will hopefully be somewhere between the Northern Galilee and Sharm El Sheich, for a periodic visit with the Past, Present and Future of the Jewish people.

This will certainly not be my first trip to Israel, nor that of Riphke, who is happily with me; nor is it strictly a vacation or fun trip for either of us, although I'm quite sure it will be much of that, since I will be concentrating on writing about the tourist and travel scene, and Riphke will also take some time for meetings in Haifa and Jerusalem in her professional capacity for Canadian Jewish Congress' Eastern Region.

The current visit is also something of an idealogical accommodation for me, since both CP Air and El Al will be our carriers respectively going and returning, and it says something for the state of Israel in the fact that both Jews and non-Jews share in providing the communications lifeline to the Holy Land.

Having said that, it is also important to point out the sensitive position of Israel in the Middle East, since its viability is so dependent even on events that are of no direct concern to her.

During the recent Cyprus crisis, El Al was the only airline providing a link for days between Israel and the outside world, the foreign carriers having decided for reasons justified or not, to suspend all flights for days to Tel Aviv, in order to avoid overflying the murderous violence which flared between the Greeks and the Turks on the turbulent Eastern Mediterranean island below.

Much has been said, but never quite enough, about the decisiveness and efficiency which the El Al officials from President Ben-Ari down, have shown in their determination to keep Israel's carrier aloft no matter what.

And for this they deserve a hearty **yasher koach!**

As for CP Air, its faith in the future of Israel must also be heartily commended, as much by the regular flights it provides between Montreal and Tel Aviv, as for its investment in such projects as the kosher flight kitchen (which also services El Al, incidentally) and the hotel building program in the hands of its sister company, CP Hotels.

In the face of Arab hostility to anyone who dares do business with and in Israel, it is an act of courage to exercise such defiance.

My personal involvement in Israel has nothing to do with corporate courage, and much to do with the family ties of my sister Milka who has been one of the pioneers on the Ein Hashofet kibbutz these many decades, and my mother resting peacefully on a hillside of the kibbutz, almost within gunshot of the Lebanese border.

There is also a deep anxiety to catch up with people and memories of previous visits, such as:

Dov Sinai, former consul-general in Montreal, who is attached to the foreign ministry, and his Judith, an outstanding biochemist.

Al Potashnik, who left his native Boston years ago to become Israel Bonds' public relations man in Jerusalem, later going into the documentary film business.

The site of what was no-man's-land between Israel and Jordan until June, 1967, in Jerusalem, where I went to interview the United Nations people who assured me they could see no change in the status quo, in the foreseeable future.

Shaul Katz, our guide and driver on a number of earlier visits, whose eyes gleamed and glistened and nostrils quivered, every time he passed a freshly cultivated field and welcomed the stink of manure.

"Oy, a beautiful smell," said Shaul.

George Taussig, Alitalia's chief in Israel, who has more shlep, clout and "protextzia" to get things done and arrange interviews, than a dozen bureaucrats in the government, Jewish Agency or Histadrut.

Mostly, however, I'm anxious to see how the country is doing and confirm my stubborn conviction that the recent political clashing within Israel which led to the elevation of Yitzhak Rabin to the prime ministership, reflected a strong democratic tradition, rather than a weak political system.

# *Trondheim Jewish community's smallness difficult, but creates unity and unusual sense of warmth*

By JERRY FAIVISH

TRONDHEIM, NORWAY-

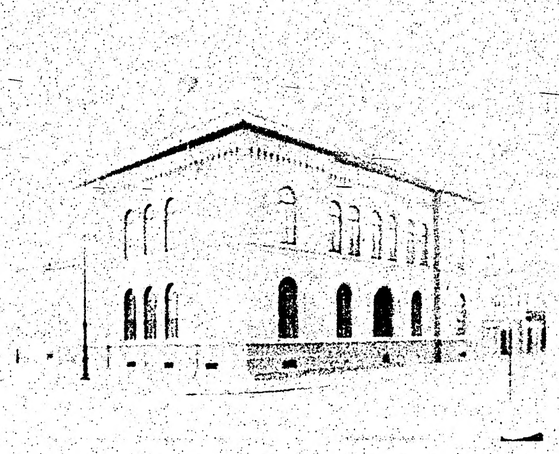
They say it's the most northern Jewish community and that its synagogue is the northernmost in the world. His in Trondheim, Norway's third largest city situated on the 63.5 degree of north latitude.

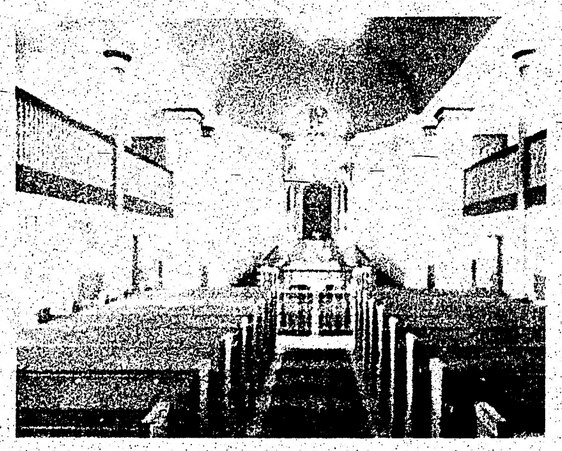
By no means is the community a big one. There are only about 100 Jews here. But they are active and the community has a relatively long history as far as Norwegian Jewry is concerned. Jews first came here in the early 1890's and most of these early settlers were refugees escaping the Russian progroms. More and more immigrants came and finally in 1905, the community was established. But then there was no central synagogue. That came in 1923. It was at this time that the community bought part of an old railway station and converted it into a synagogue.

And so in 1925, Trondheim had its first synagogue and this is the synagogue that remains today. The Magen Davids (Jewish Stars) on its gates and on many of its windows mark its location for all to see. When you go inside, you see traces of the synagogue's past. Even today one can still view the coke-burning furnaces used to heat the sanctuary. As in many communities, the synagogue is not utilized every day; but services are held on Shabbat, holidays and special occasions.

Jewish life in Trondheim is not always easy. Because of its size, Trondheim shares the problems of most small communities. Needless to say, there is no Jewish day school; but there is also no rabbi or cantor. For special occasions one must be brought in - usually from Oslo or Copenhagen. If one wants Kosher food or meat - that too has to be imported. The lack of youth groups, because of the lack of youth, is another worrisome concern. And of course there is the constant struggle simply to ensure that the community will have a future.

Yet to a large extent Trondheim has succeeded. There are several Jewish organizations, the strongest being **WIZO**, and as already mentioned, the synagogue plays an important role. But there are other reasons as well. Most notably there is a sense of continuity in the community. Many of the people I met were born in Trondheim (and obviously their parents had lived there as well). They also have other relatives within the community. Thus the people feel that they have their roots here. This not only makes the community a close-knit one, but strengthens it as well. Perhaps most important is the fact that most of the Jews here identify themselves as Jews and with the struggle of Israel.





This is the synagogue of Trondheim, Norway — the northernmost in the world. The building was originally a railway station. Purchased by the community in 1923, it was converted into a synagogue. The community, dating back to 1890 is small—100 Jews, but active.

Many of these features were exhibited in a party which I was lucky enough to attend. Normally such personal events aren't important in the life of a community; but this was not the case in Trondheim. The party was in honour of a lady's 90th birthday. She was the matriarch of the community, to her family and to all Jews of Trondheim she was "Mama".

This was more than just a party - it was a simcha and this was what usually happened when the community gathered socially. The people were happy, they were full of joy and life and they were Jewish. Although this last aspect wasn't overly stressed, it was never in doubt. The Jewishness of the occasion formed an important, if subtle background to the event. This was Jewish Trondheim celebrating.

In my travels I have visited a number of small communities but none of them has had the warmth, unity or vibrancy of this one. Trondheim is truly a unique, though small, Jewish community.

*Jerry Faivish of Downsview is a second year Osgoode Hall Law Student travelling through Europe this summer.*

# More public involvement in library urged

By ISRAEL NACHSHEN
Immediate Past President, Jewish Public Library of Montreal

I wish to make some comments on the lead story in the CJN issue of July 5, 1974, about the Jewish Library of Toronto.

Having just concluded a two-year term as the president of the Jewish Public Library of Montreal, and having been associated with the JPL of Montreal, through one way or another, from the age of nine, I know what "makes it tick."

Some of the figures reported in that story are not quite correct. First of all, the Library received $225,000 from AJCS for the first time this year, not "annually" as stated in the story. The city and provincial grants which the library receives are deducted from the allocation the library receives from AJCS, and therefore are not additional.

It should also be noted, that the JPL of Montreal made a 25 year, interest-free loan of $325,000 to AJCS when it moved into its new quarters in Cummings House. It should also be noted that before Cummings House was built, the proceeds the JPL received on its investment of capital funds from the sale of its former building plus endowments to the building fund were deducted from the allocation made by AJCS, and therefore the capital funds of the JPL did not naturally increase each year.

Prior to the Library becoming a constituent of AJCS and Combined Jewish Appeal, the predecessor of AJCS, the library was a financially independent institution, receiving its monies from its membership, patrons, friends and devoted workers, as well as the community at large, but not as part of the general community welfare campaigns.

All this is by way of saying that money alone is not the solution to the problems faced by the library of Toronto.

Our library is more than a place for the collection of books. It is the heart and core of the many scholars, writers, readers and students, who find it a place for their work and read for their enjoyment. It is the centre of cultural activity in our city. It is the depository of many treasures, and it is the address for Jewish writers and scholars from all over the world. Money alone cannot and did not make the JPL what it is today. People made it.

May I therefore suggest to my friends of the JPL of Toronto, get people involved in your library. Go to the community. Do not wait for the presidents or community leaders to come and "visit". Inform the people, take them into your confidence and tell them of your needs, and the benefits for all the community. I am sure they will respond. The Jewish community of Toronto is undoubtedly as warm-hearted as is the Jewish community of Montreal.

Volunteers are the core of any viable institution, especially one which serves the community. The volunteers of the JPL of Montreal are the backbone of our institution, and through them the keepers of the community purse will yield to the needs and demands of the community.

## Letters to the Editor

# Library mainly Judaica, Trepman says

Dear Editor:

This refers to the article by Lewis Levendel under the heading "City's Jewish library requires more funds; lags behind Montreal," - which appeared in the July 5 issue of **The Canadian Jewish News**, and which states in part: "The library in Toronto claims it is unique in North America because it is an independent library specializing in Judaica. It says the Montreal library is a general one run by the Jewish community and although the Montreal library is a general one primarily, Paul Trepman, its executive-director says it specializes in Judaica, giving service to programs at McGill University, Univerite de Montreal and Sir George Williams University."

I fail to understand where Mr. Levendel and the executive-director of the Toronto library acquired their information when they state that the Jewish Public Library of Montreal is primarily a general one. It is a known fact and I wish to underline that the Jewish Public Library of Montreal is primarily a Judaica Library, that 75% of our book collections, in four languages (English, French, Yiddish, Hebrew) deal with themes connected with and about Jewish matters.

**Paul Trepman, director of Montreal JPL.**

The Jewish Public Library of Montreal was established 60 years ago exclusively as a Jewish library. Today, our library is recognized as the one which expended much effort and many years in the acquisition of important materials and literary works related to Jewish life not only in Montreal, but in all of Canada.

We are not partisan in outlook; our doors are always open to every person seeking a book - our aim being his eventual development of an interest in books of Judaica. Therein perhaps lies the success of our library. Finances undeniably play an important role but do not necessarily contribute to the success of a library. Comfortable, modern quarters are a help,—but in the main,—it is its educational quality and effectiveness which ultimately determine the success or failure of a library, and which also makes it possible to attract additional readers, volunteers and supporters.

Paul Trepman,
Director,
Jewish Public Library,
Montreal

## *Mitzvah not money*

Dear Editor:

I agree with Aaron Pollack (July 26/74). "When there is more grass roots involvement in campaign, the quantum of money raised is higher," but I also sympathize with our professional fund-raisers and leaders of fund-raising organizations. After all, they are given the figures they must raise and they had better come close to that sum or else!

Of course we have these people because we need to raise these funds. It is, however, dangerous to forget to include the grass roots Jewish community. How will their children feel about Jewish survival? $10 from a poor man may be a greater sacrifice for him than $10,000 from a wealthy man. The large donors do not produce the most dedicated children.

While the poor children may grow up with a feeling of rejection, the rich children find it difficult to learn commitment. from cheque-book charity. Everyone must be included whether he is a penny donor or a $1,000 donor. Tzedakah does not attach a price to this tradition.

Mollie Posen
Toronto

## *Ban Arab capital*

Dear Editor:

I am very much concerned about the investment of Arab funds in Canada. I hear that representatives of Ontario and Quebec are canvassing the Arab sheiks for capital.

Our country has regulations concerning investment by U.S. corporations because we have a mostly unfounded fear of U.S. domination.

How much more careful and concerned should we be about Arab investments. It is very dangerous if countries which have shown their ability to blackmail and hijack the world with their oil, are allowed to gain control of commercial corporations in Canada. This would give them a base for creating public opinion and using propaganda to influence our government and to do many things that are not in the interest of Canada. This is to say nothing of the danger that Arab domination of industry would involve for the Jews of Canada.

I hope the federal government will watch very carefully what is being done by provincial governments and private industry in respect of wooing Arab capital.

Henry S. Rosenberg
Toronto

## *No razzle-dazzle*

Dear Editor:

We would like to offer a rebuttal to Aaron Pollack's comments on "the transient impact of study missions" to Israel, the fact that the participants "do not meet the people they should meet," and that they emphasize only "the dazzle" of Israel.

As planners and participants of a recent Young Women's Leadership Study Mission, we could talk for hours about the varied experiences we encountered, the many, many opportunities we had to speak to people in all socio-economic levels - a Nahal settlement on the West Bank, an immigrant absorption centre, poverty areas of Jerusalem and Tel Aviv, a secluded pioneering moshav, a Kibbutz near the Syrian-Lebanese border, - all non-glamorous, non-dazzle locales, but filled with fantastically heartwarming people who gave us an insight into the land we'll never forget.

Contrary to Mr. Pollack's view, our mission was not fund-raising, but educational, was not geared to "the big giver", and has had a successful follow-up at home. Future events and opportunities for involvement now have been accepted readily by most of the participants, and we find this to be the rule, not the exception. Members of a 1962 Study Mission still meet regularly in Toronto.

So, please, Mr. Pollack, go on a study mission, and find out for yourself what it's all about at the "grass roots" level.

Judy Gwartz & Cathy Tile
Don Mills Willowdale

## *Dangerous notions*

Dear Editor:

It is evident that Yecheal Haberman ("Jabotinski movement ends era" July 26/74) was so carried away in the torrent of his own purple prose that the moral dubiousness of urging Israel on to dangerous policies while standing safely on the sidelines in Canada, utterly escaped him.

"Betar", he cries, "the struggle for Israel Ha-Shalema' is on."

In a sweeping analysis of modern Jewish history, so crowded with distortion as to be unrecognizable, it is interesting to note that Herzl, Weizmann, Ben-Gurion, Sharett and others had no part in establishing the state of Israel. Jabotinski and Begin apparently managed the whole thing between them.

However, Mr. Haberman should not have allowed himself to succumb to this particularly objectionable type of hero-worship to the degree of using the terms "pillar of Fire", "Oral Law" and "Torat Emet" with reference to Jabotinski.

That, Mr. Haberman, is really going too far.

Marcia Kretzmer
Toronto

## *Hava Nagilah*

Dear Editor:

Miriam Herman, **The Canadian Jewish News**, July 26, has the right idea when she mentions Al Gladstone, the fun-fest instructor at the Temple Sinai folk-dancing group.

The people here are from many individual backgrounds, enjoying the ageless cultural dances to the music of many nations of the world.

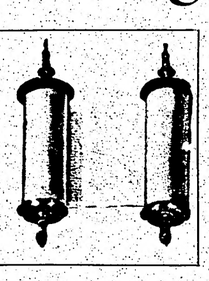
Should you find your feet dancing with them as I did, at times there is some 100 hands joined in the joyeous circle, dancing and singing just for the fun of it.

I was there and I like it. It's a great way to share social, friendly Wednesday evening in our Toronto Jewish community.

H. Max Seiden,
Toronto

# *Jews can find holiness by eating soul food*

## sparks from the torah



By RABBI MEIR GOTTESMAN

**Parshat Aykev--Boruch tihiyeh 'meekol ho'amim**. . . . You shall be blessed above all peoples. . . . . .

No one gets away with anything in this world. Whether someone else is watching or not, there is a **Ribono Shel Olam**, a Master of the Universe, who keeps tabs on us all.

The saintly Chofetz Chaim was once riding in a wagon. The **baal agoloh**, the wagon driver, turned the horses off the road to let them graze from some oats that were growing on a nearby farm. "You'd better get back on the road fast," the Chofetz Cahim warned, "someone's watching. . . . ". The **baal agoloh** hastily left. After they had gone a bit, the driver turned around to see who was pursuing him, and saw that there was no one there. "I thought you said someone's watching," he demanded angrily. The Chofetz Chaim answered, "There is . . . the One above. . . ."

But a Jew must remember an important thing. When he performs a mitzvah, or keeps himself back from an **avayroh**, transgression, it should not be because he is afraid the Almighty is watching, but because he realizes that to do a mitzvah is for his own benefit.

When a person is born, the Almighty gives him a pure **neshama**, soul. The Almighty says, "I put you into the world so that you can fill yourself up with as much **kedusha**, holiness, as possible. . . . After 120 years come back in better shape than I sent you--and not, G-d forbid, in worse shape. . . ."

How does a person make his **neshama** precious and holy? The most direct way is by performing **mitzvahs**. When a man **studies** Torah or puts on **Tephillen**, . . . when a woman lights the Shabbos lights or performs immersion in **mikveh**, then the neshama becomes enlarged and purified in a way only a true **tzadik** can explain. But if G-d forbid a person transgresses the Torah, then that poor **neshama** gets messed up.

A Jew should realize, though, that holiness is everwhere. That's why we find an interesting thing. . . . Moses told the Jews, "**Lo al halechem l'vado yich'yeh ho'odom** . . . . Man does not live by bread alone--but by every thing that proceeds out of the mouth of the L-rd does a man live. . . ." What did he mean? Moses told the Jews. . . . "The holiness of G-d is everywhere. When you sit down to eat, you are really eating two meals. One is the simple food to keep your bodies going. . . . but in that food are also holy sparks as well.

G-d created what you are eating, the holiness of His word is in that food. . . . If you sanctify your food by eating for the sake of Heaven, and making a **brocho**, blessing, before you eat and after, your neshama "eats" also--it absorbs the holiness that is contained in the food. . . ." (Ari Hakodesh)

A table can be holy. A chair can be holy, a car, a house, a bed. A Jew extracts holiness from everything in the world by using it for the sake of G-d.

There are some holy men, though, who reach such a high **madregah**, a high level of holiness, that they want very little of what the world has to offer materially. They tell of Rabbi Meir of Premishlan, that he would not go to bed at night until he had given every last penny in his house to charity. . . . G-d will provide for tomorrow.

One night he couldn't fall asleep. So he woke up everyone and they searched through the whole house until they found a few cents that had not been disposed of. The saintly man ran to the Bais Medrash, found a poor man to give the money to, and then was able to go to sleep. . . .

But who can reach such a level? We Jews should enjoy the bounty that G-d has given us--and yet keep our minds constantly on Him. Shabbat Shalom.

*The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m., Keeble Cable, Thursdays at 8 p.m. and York Cable, Mondays at 6:30 p.m.*

# Organizations and People

By MIRIAM HERMAN

## what's new...

**YIDDISH IN SCHOOLS**

Proof that Yiddish is alive and well and thriving in Toronto is the fact that several Jewish schools have included it in their curriculum--among them, the Associated Hebrew Schools, United Synagogue Day Schools, Adath Israel and Beth Emeth Bais Yehuda congregational schools, the Community Hebrew Academy (where it is a credit course), Bialik School, Workmen's Circle and Borochov-Schools. All this in addition to the Yiddish course at the University of Toronto which has recently been approved as a subject in the department of linguistics.

**GIFT TO HADASSAH HOSPITAL**

The Hadassah Hospital on Mount Scopus received a gift of $600,000 toward the establishment of a rehabilitation centre to serve wounded soldiers and the entire population of Jerusalem. The cheque was turned over by Alex Springer, West Berlin press tycoon, as an initial contribution by readers of Springer magazines and newspapers. Thousands of Germans contributed to the fund which was set up by Mr. Springer following the Yom Kippur War.

**GOOD AGE CLUB**

The 'Y' Good Age Club is making a return visit to the Senior Citizens' Club at London, Ont., Wednesday, Aug. 21. Plans are for the two groups to meet in London and then go to a farm in the area for lunch and swimming. The return to Toronto is scheduled for 7 p.m.

**JDC WORLD AID PROGRAM**

The Joint Distribution Committee spent more than $29.5 million to aid 396,000 Jews in Israel, North Africa, and Europe during 1973. The largest expenditure, over $8 million, was in Israel for programs for the aged, handicapped, hospitals, Jewish education, and other social services and welfare projects, plus vocational programs for 44,000 Israelis conducted by ORT. Expenditures in Europe of $5 million covered educational, cultural and welfare projects for 16,000 of Romania's 90,000 Jews aided 138,000 and 7,000 Jews in Yugoslavia. In East Europe, the relief-in-transit program aided 138,000 Jews at a cost of more than $4 million.

**FEDERAL GRANT**

A federal government New Horizons grant of $4,638 was awarded B'nai Sepharad, Eglinton Avenue West, to expand their existing educational, social and cultural activities.

**LZA DANCE**

The University Students and Graduates Club of the Labor Zionist Alliance is having a "back-to-school, back-to-work" dance Sunday, Aug. 25, at 8:30 p.m. at the LZA centre, Viewmount Avenue.

**OCCUPATION PROFILE**

A survey on the occupations of American Jews shows that of the estimated two million Jewish wage earners, at least 700,000 are academicians and technicians. The statistics are as follows: about 100,000 doctors and pharmacists; 100,000 to 125,000 engineers; 50,000 to 70,000 lawyers and judges; 75,000 to 100,000 psychologists, social and communal workers and anthropologists; 50,000 teachers; 100,000 journalists, writers, publishers radio and TV personnel. Also, there are 500,000 in the Jewish student body. The report also proved that, contrary to the notion that American Jews possess enormous wealth (there are about 5,000 Jews who have a net worth of over $10 million), they do not represent the top ranks of wealth in the country. There are about half a million Jews at or near the poverty level.

**EFFECTS OF TERRORISM**

Bar-Ilan University has started a survey on the effects of terrorism. Following the terrorist attacks in the north of Israel, the university's Sociological Research Unit began a project to look into the effects of terrorism on segregated border communities. The project is dealing with attitudes and reactions of people in stress situations, with emphasis on their feelings of relative deprivation, local community unity, expectations from government activities and future development. The study is expected to continue for one year.

**KOSHER IN SPAIN**

Anyone planning a trip to Spain might like to know that Madrid's only kosher restaurant also doubles as a chapel on Fridays and Jewish Holy days. Any Jew is welcome to conduct services, but the proprietor, a former New Yorker, will often lead the service himself, in Spanish, Hebrew, English or French. The restaurant-chapel can be found on Gran Via, Madrid's main shopping street.

**EL AL PITCHES IN**

El Al proved once again how essential it is for a small country to have a strong national airline to maintain air-links with the outside world. This was demonstrated during the recent Cyprus crisis. Israel was not involved but due to close proximity, all non-Israeli planes ceased their flights to Israel for five days. El Al honored the tickets of those carriers and thousands of stranded passengers were assisted and transported.

## ...about people

David Dennis

**David Dennis**, who, among other things, heads up Sutton Place and Bristol Place Hotels, has been elected a member of the Young Presidents' Organization which is a worldwide association of young, successful chief executives who have become presidents of sizeable companies before the age of 40. YPO has 2,800 members from 42 countries and the idea is to help members become better presidents by way of education and idea exchange with seminars and conferences on such topics as management, finance, business ethics, government and world affairs.

* * * * * * * *

Among the 63 Ontario university students awarded Central Mortgage and Housing Corporation fellowships for graduate studies in various fields of urban, community and regional affairs are **Norman Feferman, Israel Lyon** and **Arlene Wortsman**, all studying at York University; **Lorraine Shapiro** who will be working towards her doctorate at Waterloo University, and **Stephen Freedman**, whose fellowship will be taking him to California for Ph.D. studies in social ecology. These fellowships, covering a 12-month academic year, are given through the minister of state for urban affairs department under the National Housing Act.

* * * * * * * *

York University law professor **Fred Zemans**, director of the university's Parkdale Community Legal Services (a storefront-like student legal aid project), has been named president of Leo Baeck School, the Reform Jewish day school opening its doors this September at Temple Emanu-El on Old Colony Road.

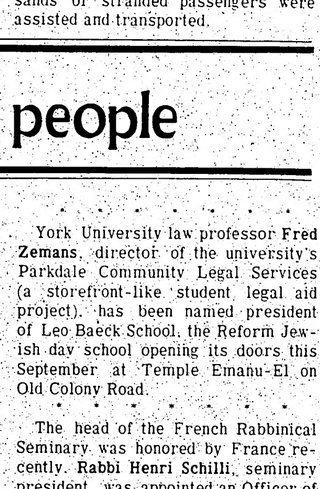
* * * * * * * *

The head of the French Rabbinical Seminary was honored by France recently. **Rabbi Henri Schilli**, seminary president, was appointed an Officer of the Legion of Honor in the Bastille Day honors list. Also named on the list was **Pierre Blum**, son of the late prime minister **Leon Blum**.

* * * * * * * *

Those **Harry Kemelman** novels about the rabbi who uses Talmudic reasoning to solve crimes, and always mentions a day of the week in the title (**Friday the Rabbi Slept Late** and so on) have now reached mid-week. The subject of the next book is to be **Marriage on Wednesday**.

* * * * * * * *



Professor Shlomo Avineri

The new dean of Hebrew University's social sciences faculty is **Shlomo Avineri**, professor of political science. The 41-year-old professor, a well-known analyst of the contemporary Middle East scene, is considered a world expert on Marxist political thought.

Samuel Taylor, (left) chairman of Hamilton's 1974 United Jewish Welfare Fund Campaign, recently presented a cheque for $50,000 to Joseph Lunenfeld, regional chairman, United Israel Appeal. The Hamilton community has raised $1 million in the eight month period from October 1973 to June 1974.

# Catholic plans conversion

Cont'd from Page 3

Easter. "We'd pray for the conversion of the Jews and God's vengeance on them," he recalls. Yet anti-Semitic liturgy on anti-Semitic references were not uncommon in Kelly's learning experience. While attending public school at River Canard, the Ontario French-Canadian village in which he was born and raised, teachers occasionally subjected the class to a flood of thinly disguised anti-Semitism.

"We were taught not to treat Jews kindly. Jews were the last people on earth with whom we should associate. Jews were God's scourge on earth. I didn't believe it because they said the same thing about Protestants. And since half of my family was Protestant, why should I believe it about the Jews?" (Kelly's father, a Protestant, converted to Roman Catholicism when he married his mother).

Kelly finally left the monastery when he was 21, weary of the liturgical inconsistencies and utterly disillusioned with the aloof attitude displayed by the monastery toward outsiders.

Despite his disenchantment, Kelly was determined to give the church another chance. He went to Ottawa and joined the Oblates, a religious house of study. "They stuck me as being more realistic that the Franciscans, but actually, they weren't," he says. "There were a lot of words but no action."

Referring to the Franciscans and the Oblates, Kelly remarked: "The thing that frustrated me most consistently was people who said not to take it so seriously. To me, there is no half way point. You are concerned or not concerned. That attitude finally got me down. I left the church in 1971 and I have never been back."

After he left the Oblates, Kelly rented a room in the house of a Jewish family. "They were unbelievably good to me," he says. "One Friday night they asked me to go to synagogue services with them." While the ceremony in the synagogue was strange to him, the language was not. He explains: "I knew some ancient Hebrew as a result of studying Hebrew language and literature at Carleton. I suppose I started with it because I wasn't convinced of the authenticity of the translation in the Old Testament."

The service at Temple Sinai overwhelmed him. "It was so positive. I couldn't get over the absolute joy and sincerity of it, since by contraft, church services were absolutely mechanical, repetative and lacking in substance."

A few months later, with additional services behind him, Kelly decided to convert to Judaism. "I felt very comfortable with Judaic doctrines," he observes. "I was impressed by the fact that everyone has a right to expound on doctrines and that tradition is very much alive in Judaism."

He continued: "I was unattached to any community and, since I'm strong on belonging to a community, Judaism was what I was looking for."

In preparation for his conversion, Kelly has been greeted by two basic reactions. "There is absolute acceptance, and there is the traditional reserve and skepticism with which converts are treated," he says.

"My parents are not pleased. They say, 'You're carrying this Jewish bit too far.' They don't understand how I can really be sincere. My brother in Toronto thinks it's fine. My grandmother has dealth with this with exceeding grace. She's even proud about it. She tells other people, and asks me questions about Jewish holidays. It could be that she's even proud of having a Jew in the family."

# Ontario, Quebec campers participate in Maccabia

TORONTO-

The annual Jewish scouting Maccabia was held at Fitzroy Harbor Provincial Park, Ontario.

Fifteen hundred campers from 18 camps in Quebec and Ontario participated in the four-day Maccabia. They represented Jewish youth organizations and camps throughout Canada.

The program was divided into sporting and cultural events. The sporting aspect of the programs included soccer matches, volleyball, relay races and an obstacle course. The cultural program was specially geared for young people in Jewish summer camps, conveying the true meaning and spirit of Israel.

In particular, the project stressed drama, singing and dancing. Workshops on mime, maskmaking and acting were most stimulating. Discussions on Israel's culture, society, literature and art were enthusiastically received.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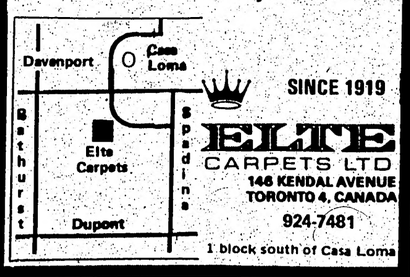


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Brochure requests and membership enquiries should be directed to Mr. Sam Fox at the synagogue office.

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A professional Yiddish theatre? It could become a reality. Here, Sylvia Grimson looks through pictures of Canadian actors wishing to join her in establishing the Yiddish Renaissance Theatre. In September, the group will stage a performance.

# Sylvia Grimson arouses local interest to start professional Yiddish theatre

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO–

The Jewish people has always had its quota of dreamers. What is Sylvia Grimson's dream?

Well whatever you guessed, you'd probably be wrong, because this ex-teacher of ballet and modern dance wants to start a professional Yiddish theatre in Toronto.

"Yes, most people are startled," she agrees. "People say 'Where's your audience? No young people speak Yiddish any more' -- But they're wrong! I believe that we are witnessing a great return. . . young people are now flocking to courses in Yiddish language. It's all part of the new Jewish self-expression."

"I want to call it the Yiddish Renaissance Theatre because we are witnessing a rebirth of the great Yiddish theatre that once was," she said. "You know, Hollywood and Broadway can thank the Jewish theatre for many of its greats such as Ida Kaminska, Molly Picon and Edward G. Robinson. What people do not seem to realize is that today we have the same abundant talent. At the moment they are working for the English stage - and they are interested in my project, although many do not presently speak Yiddish."

Leafing through a sheaf of photographs and applications, she picked out a photo of Etrog winner Danny Freedman. "Here's one of my darlings," she said. "He's been taking private lessons in Yiddish and is now fluent."

Many of the applicants are young and with no previous connection with Yiddish culture. There are also people like Chayele Luxembourg and Eva Fishman, associated with the Yiddish performing arts for many years.

How did this Canadian-born woman whose mother tongue is English come up with the idea of a professional Yiddish theatre?

First, she is a self-confessed addict of the theatre. "I love the atmosphere, just anything pertaining to theatre - the very proscenium arch," she laughed. But more than that, Ms. Grimson has always loved the Yiddish theatre. "My mother was responsible for this," she recalls. "She loved to read the works of Shalom Aleichem and Sholem Asch to an audience and I was her most willing victim. I was taken to the Yiddish theatre to see Molly Picon, Maurice Schwartz and Ben-Ami."

In a life that has known a great deal of struggle, she has kept her eyes constantly on her dream of some day being able to work in theatre.

As a young mother left alone to raise a four year old, she was forced to stop teaching dance because of the irregular hours. She worked for several years in factories and government offices and eventually opened an antique store with the eventual aim of raising enough money to buy a theatre. But she became ill and was forced to let the store go.

For two years after she worked as a rental agent -- but she never abandoned the dream.

As far as Yiddish theatre is concerned, she says things really began to fall into place four years ago when she went to see a Yiddish film with close friend Anne Glass, instructor in Yiddish at the University of Toronto.

"At that time we agreed that what was needed in Toronto was a professional Yiddish theatre."

Ms. Grimson called a meeting, spoke to community leaders and put advertisements in the newspapers. "And look at the response I got," she said, sifting through the pile of photographs and letters. "And believe me, we have only tapped the surface. Here is the great Ida Kaminska. She has shown enormous interest. If we could only raise the money to bring her, she has said she would help get us on our feet."

It is plain that behind the intoxication with the theatre and Yiddish culture, lies a passionate conviction that the time is ripe for her idea. "The years of Jewish suffering were permitted to continue for too long," she says. "This is one reason to feel this great need for Jewish self-expression. Another, is to show our community and the world who and what we are. A generation ago there was a tendency for the Jewish community to merge into the English-speaking one. For a while it forgot it's own cultural worth. People are beginning to feel that it's time we brought it back to life."

In September the company will arrange a showcase performance with William Pevzner directing. "We want to show everyone what superb, committed talent we have and what can be done here in Toronto if the community wants it."

"In the past I used to quake in my shoes when I went to see lawyers, manufacturers and people from Congress," she relates. "But you know something, I've developed a lot of chutzpah. I feel that the prospect of a Yiddish theatre is so important. I can't afford not to be determined about it."

# *Administrative head chosen by Associated*

TORONTO–

Arthur Tannenbaum has assumed the position of executive administrator of Associated Hebrew Schools of Toronto. He will have overall responsibility for administration of Associated. Announcement of this appointment was made by Samuel Shainhouse, president.

Tannenbaum comes to Toronto with a strong background in administration. Prior to coming here, he was executive-director of Temple Adath Yeshurun in Syracuse, N.Y. He was instrumental in facilitating the synagogue's move into a new edifice, and was involved in all aspects of the organization and administration of the temple.

An organizer and first president of a synagogue in Jamaica, New York, he is a recognized authority on synagogue administration and is the author of several booklets and articles.

He is married to the former Beatrice Milstone and the couple has two sons, Eliot and Marc.

Arthur Tannenbaum

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# Arts

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## Fascination with theatre

# *Director Katz says Festival production delicious and shamelessly entertaining*

theatre

By LYNN SLOTKIN

Director Stephen Katz is bright, articulate, overflowing with infectious enthusiasm and enormously talented--so much for understated introductions.

He has always been fascinated by the world of entertainment. When he was three or four he wanted to be a magician, but gave up the idea when he found out it was all tricks. Because his parents are media-conscious (his father is writer Sidney Katz), they had a great influence on him. They started taking him to the theatre when he was five. This led to a desire to 'get involved.' He had acting and music lessons. At various times he wanted to be an actor, a designer, (he was accepted into the National Theatre School), and finally, while a student in English at the University of Toronto, a director. It was at U of T that the extremely successful collaboration with designer Mary Kerr began.

After graduation came a series of directing (and even designing) assignments for Tarragon Theatre, Factory Theatre Lab, and this year, the Vancouver Playhouse, where he directed an original musical for the Jewish Community Centre.

His present offering is the production of **The Admirable Bashville** at Shaw Festival at Niagara-On-The-Lake.

Katz has very strong views on the theatre; ones that might give pure academics pause. First, a play must be accessible: "Accessibility is the major thing. How do I make it read for a modern audience. I'm willing to do absolutely anything to make it read for a modern audience."

He sees **The Admirable Bashville** as a dish of sherbert -- delicious, and the right thing for a summer festival. It will be pure entertainment with dashes of Gilbert and Sullivan, Old Black Joe, bright sets.

The idea of entertaining is very important to him. "For some reason, we're (Canadians) very ashamed of the idea of entertaining. If it is entertaining, then it is somehow superficial."

Stephen Katz

That is not to say that entertaining is his prime concern when directing, but it is a very important means to an end. According to Katz, "The director tries to find out what is this play all about. . . what is the play trying to say. He tries to present it so that he can maintain what he believes the playwright was originally trying to say."

After seeing several of Katz's works, what stands out is quality and care. These are trademarks. You can tell a Katz production because it is so far above other productions. At **Stag King**, a delightful Italian play, directed at Tarragon, people were smiling and nudging the person next to them to say, after a bit of clever, or zany business, "That's Stephen."

"I direct it the way I want to see it. . . to create on stage exactly the production of the play that I would like to see," he said.

Katz has several hopes for the future. He's a staunch Canadian and will only work in Canada. He hopes to direct **A Winter's Tale** at the Vancouver Playhouse, and would like to direct opera, get involved with film, and have his own company.

But most important, "What I want to do is to direct plays in such a way that an audience will not come out and say 'so what'." Katz has nothing to worry about.

## Back in from the cold

# Le Carre rides again

books

By BERNARD BASKIN

**Tinker, Tailor Soldier, Spy**
**by John Le Carre**
**Random House of Canada $7.95**

John Le Carre (David Cornwell) who was amply rewarded with money and fame for his international best-selling thriller, **The Spy Who Came in Out of the Cold** (1963) has now written an even more ingenious and suspenseful book.

Once again, the hero or, more correctly, anti-hero is rumpled, podgy, patient, middle-aged George Smiley. He is rescued from retirement by the British foreign service in order to locate a "mole" who is wreaking havoc with espionage operations. A "mole" is a deep penetration agent -- who with great skill and patience over a long period of time - has embedded himself in the very heart of the opposing system.

In hot pursuit of his redoubtable quarry, Smiley narrows the list of suspects down to five - all former friends and highly placed members of "the Circus," the official intelligence organization.

The plot is involved but plausible and the author displays an unusual knowledge of the inner workings, technology and jargon of international espionage. The tone is emphatically British, the dialogue vivid and authentic and the entire book a condemnation of bureaucratic infighting and rivalry.

This is an entertaining and intelligently told story that deserves the wide readership it will undoubtedly receive.

**Eileen Garrett And The World Beyond The Senses**
by Allan Angoff
George J. McLeod Ltd.
$7.95

Acknowledged by many students of parapsychology to be one of the most successful mediums of the 20th century, Eileen Garrett didn't know how to evaluate or handle her singular gifts. Although she is reputed to have spoken to the dead, healed the sick, and predicted the future, she was skeptical of her paranormal abiblities and made no claims to supernatural powers. In 1951, she established the Parapsychology Foundation for the scientific examination of all kinds of psychic phenomena.

In her frenzied career, this many-sided woman who died in 1970 wrote a half-dozen books - including her highly regarded autobiography - numerous articles, organized over 20 international conferences, published Tomorrow Magazine, established a publishing firm, ran a motel and restaurant, and participated in thousands of seances.

What is difficult for the sceptic of spiritualism to accept is the kind of vapid conversation and trivial information that seems to emerge from the other world. Undoubtedly, if it exists, it must be more edifying and stimulating than presented.

This is an adequate, often absorbing, biography by a student of the subject which plunges the reader into the life of an unusual and courageous woman and the world she helped create.


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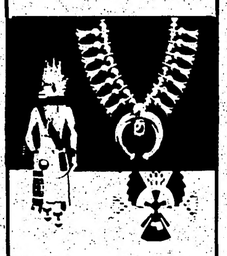

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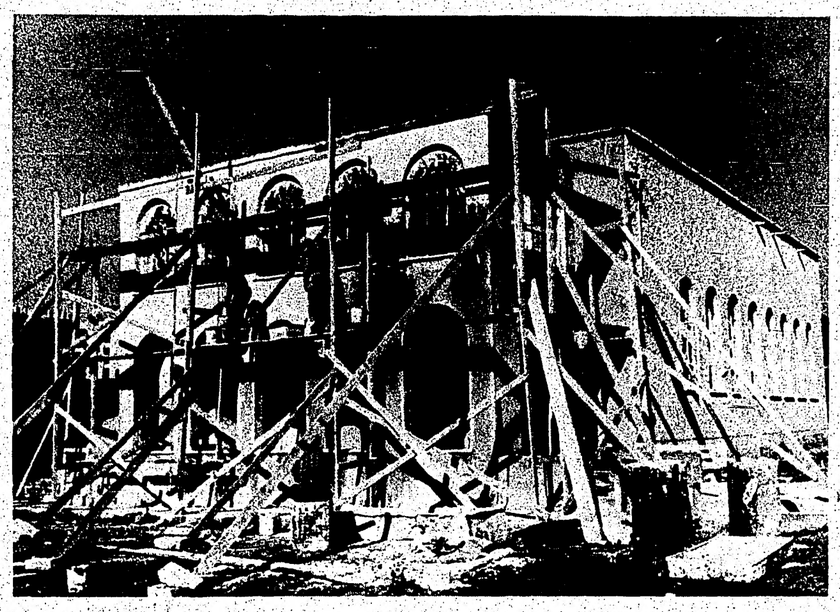

Work is proceeding on the facade of this Jaffa synagogue. Last year, restoration of the Great Synagogue in downtown Tel Aviv was completed. Now a synagogue in Jaffa receives a facelift.

# Nursing homes 'negligent'

NEW YORK (JTA)–
There are an estimated 5,000 Jewish patients in proprietary nursing homes in the New York metropolitan area which were severely criticized by the American Jewish Congress as institutions "where concern is absent, care is inadequate and dignity disregarded."

The agency charged "negligence" by the department of health, education and welfare, and urged a broadly based citizens' campaign to demand higher standards and stricter enforcement procedures to overcome "the neglect and abuse that characterize nursing home care" in the private profit-making homes.

In a 40-page report, Congress said that despite federal expenditures of more than $3 billion annually on institutional and other care for the aged, "tens of thousands of nursing home patients suffer from indifferent treatment and disregard of their human needs. The medical services they receive are perfunctory, the nursing care minimal, the personal attention often non-existent." The study also found that citizens groups were "indifferent" and government agencies "almost lackadaisical in their supervision, despite their heavy financial involvement."

Martin Hochbaum, staff urbanologist of the agency, prepared the study, based on information from government reports, books, monographs, interviews with nursing home patients and staff, and an analysis of reports on Medicare-certified facilities prepared by government inspection teams. The report said the study was limited to proprietary homes listed as "skilled nursing facilities" for the elderly who need in-patient medical care on a daily basis. Such homes receive government funds through Medicare and Medicaid and are regulated by HEW and state agencies.

Nursing homes with a heavy concentration of Jewish patients were the primary focus of the study the AJCongress reported. The number of Jewish patients in such homes was based on a report in the Bulletin of the New York Academy of Medicine, indicating that there were 14,183 beds in the proprietary homes and that 33 percent of the patients were Jewish. Data on the total number of New York Jewish patients in all types of nursing homes were not available.

The report said that while one of nine American Jews is now over 65 and that in 20 years the ratio will be one out of six, "the Jewish community seems to share in the general lack of concern with the nursing home situation. Jewish organizations, except those directly involved in nursing home programs or in other services for the ill and aged, have paid little or no attention to the problem."

# Complete re-orientation faces world Jewry, states Hertzberg

LONDON (JCNS)–
World Jewry today is faced with a complete re-orientation of ideas concerning the security and economy of Israel said Rabbi Arthur Hertzberg, president of the American Jewish Congress, in an interview with the JCNS this week.

Rabbi Hertzberg is visiting London privately but had talks with various communal leaders including those of the World Jewish Congress and the Zionist Federation of Great Britain. He is, himself, a member of the World Zionist Executive.

His view, and it is apparently shared by many Jewish leaders both in the United States and in Britain, is that the time has now gone when, Jews can simply say about Israel's problems: "We will give some more money."

Rabbi Hertzberg believes that the mobilizing of political support for Israel by world Jewry must be the number one priority over the next few years. The new economic climate made the redoubling of the financial effort at the time of the Yom Kippur War impractical.

The survival of Israel, its safety and economic vitality were now and in the near future, dependent upon political means. This support could only be obtained from America. The world was in the process of redefining radically Middle East politics and, because of this, the future of Israel, and indeed, the interest of world Jewry were heavily involved in the world political scene in a far deeper sense than was the case a year ago.

"Therefore, world Jewry is going to have to spend the next several years primarily in a political struggle on a political front all over the world and especially in the United States," Rabbi Hertzberg said.

# *Killers of ambassador are living in comfort*

PARIS (JCNS)–
The eight Black September terrorists who murdered two American diplomats and a Belgian diplomat in Khartoum in March last year are not imprisoned in Egypt, but are living in comfort in a villa near Cairo, according to **Newsweek** magazine. The Sudanese government was reported to have sent the eight men to Cairo to face trial by a Palestinian "revolutionary court."

During a reception at the Saudi Arabian Embassy in Khartoum, they murdered Cleo Noel, the American ambassador, Curtis Moore, the American charge d'affaires and Guy Eid, the Belgian charge d'affaires. The terrorists and Jordanian terrorists first held the three diplomats hostage for compliance in a long list of demands.

These included the release of Arab women held in Israeli prisons; and the release of jailed members of the West German Baader-Meinhof urban terrorist movement.

# Israeli moms overfeed kids

TEL AVIV (JTA)–
A Haifa pediatricain has charged that Israeli mothers have the fattest babies in the world because they feed them the wrong food on the advice of the country's doctors and nurses. Writing in **Harefuah**, Israel's medical magazine, Dr. Yaacov Wilczek said that fat babies are not necessarily healthy ones.

Dr. Wilczek charged that the ministry of health, which is in charge of most of the mother and child care centres in the nation, has refused to answer him on his findings. He said the doctors who work in the centres are hospital doctors who have little or no contact with healthy babies and do not know the nutritional requirements for infants. The pediatrician claimed that Israeli doctors have adopted American feeding methods, believing them to be fashionable, without adapting them to Israel's climate and conditions.


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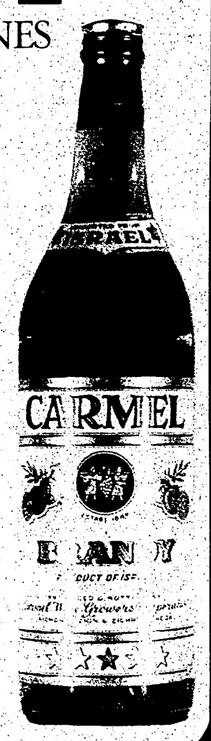


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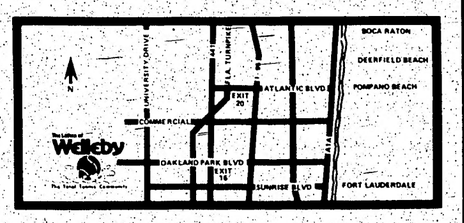


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# Travel

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## *Florida's Space Coast blends charm of past, present, future*

TALLAHASSEE, FLA.–
A sun-drenched collage of past, present and future awaits the visitor to Florida's space coast where the thunderous roar of missiles has transformed the cluster of once-sleepy fishing villages into America's outpost of the future.

The Space Coast, which covers the entire Brevard County area, has today, in the midst of technological progress which is tomorrow, vigorously protected the natural beauty of its Atlantic Ocean coastal border.

Six miles west of Titusville lies Gator Jungle, 14 acres of exotic wildlife. The attraction is designed as an educational project, working closely with the state and federal governments to produce alligators and crocodiles for commercial use. Ross Allen, one of the world's foremost herpetologists, considers Gator Jungle to be the most beautiful alligator farm in America.

In 1963, the National Aeronautics and Space Administration, in an effort to provide the fullest possible public use and enjoyment of its lands, established the Merritt Island National Wildlife Refuge.

The refuge is unique, for its 140,393 acres are situated on the grounds of the Kennedy Space Center. In a blend of technology and nature, space vehicles hurl men toward the moon, while a rich variety of wildlife peacefully coexists nearby.

Sprawling along the historic banks of the Indian River, the town of Cocoa offers comfort and serenity within an attractive setting. The town is situated in the center of the famed Indian River citrus industry. Cocoa's boundary is the moss-draped, curving Indian River Road, one of Florida's most scenic drives.

Nestled between the Indian and Banana rivers stands the Kennedy Space Center, gateway to the moon. More than two decades ago, a group of men gathered in the palmetto scrub to launch, without fanfare or publicity, the first missile from the cape. Today, Cape Kennedy is one of the world's most important news datelines.

Through the news media, millions of people around the world have occupied front-row seats, cheering on the pioneering Mercury sub-orbital flights, the heart-stopping Apollo moon missions and, finally, the launching of America's Skylab 1.

Daily tours are conducted through the space center, where the public may view astronaut training facilities, the mammoth vehicle information centre, where the NASA tours depart, is a museum of space exploration and achievement. Displays include rocks gathered from the moon's surface.

In Cape Canaveral, the Museum of Sunken Treasure allows visitors to step back 250 years into history, tracing the romance, intrigue and adventure of the early days of Florida. The museum houses a million-dollar collection of treasures from the 1715 shipwreck of Spain's Silver Fleet.

The attraction features a sight-and-sound program that depicts the loss and recovery of the treasure; a 48-foot replica of the doomed fleet's flagship, the Hampton Court; and gold, silver, hand-fashioned jewelry, gems and rare porcelain dating back to 1662.

## Miami Beach and region fulfils sightseeing hopes of newcomers

MIAMI BEACH–
As most people visit new places to see the sights, first-time vacationers in Miami Beach usually divide their holiday hours between swimming and taking short tours through the surrounding area.

Sightseeing here, where there are so many visitors at all times, is made quite easy. Tour buses make regular trips to the most popular nearby attractions. Boats cruise the inland waterways and Biscayne Bay. There even is a blimp on duty during winter, taking passengers on a 20-minute flight over the city. Five helicopters do provide charter service for photographers or sightseers.

To be recommended as a first tour is the sightseeing cruise. The boats traverse Miami Beach waterways, then slip into the bay, giving visitors excellent views of the city without the distraction of traffic. This is the best way to gain an understanding of the geography of the municipality in a brief time.

Within Miami Beach are three points of interest most travelers want to see. The municipal Garden Center, just west of the Convention hall, features exotic tropical cloud forest plants such as orchids, bromeliads and anthuriums within the conservatory, providing a free flower show throughout the year.

Also free is the city-maintained Bass Museum of Art at Collins Avenue and 22nd Street with dozens of paintings, statuary and an extensive collection of 13th Century wood-carving.

The shortest sightseeing tour available is a ride around Lincoln Mall in an electric tram. The mall is an eight-block shopping promenade where full advantage of Miami Beach's sub-tropical climate has been taken in the lavish landscaping.

Bus tours are available to several attractions on the mainland, most of these trips lasting three to four hours. Among points of interest easily reached this way are:

The Parrot Jungle, a 12-acre native woodland that is home for 1,200 rare birds and a horticultural display featuring brightly colored macaws flying freely among the trees and willing to pose on your arm for peanuts. Trained birds put on a 30-minute show in the amphitheatre. Scores of species of psittacine birds are displayed. A flock of some 100 flamingos and other acquatic birds brighten a woodland lake.

The 57-acre Seaquarium, world's largest tropical marine aquarium, with 10,000 living exhibits with its show of trained dolphin is a high point of interest. The friendly seagoing mammals with a built-in smile leap high into the air to take a fish from their trainer, play ball and seemingly have as much fun as the audience watching them. A recent addition is Hugo, a giant killer whale performing in the half-million gallon whale bowl.

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# music

By RICK KARDONNE

# *Great Jewish composers die in France and U.S.*

Two great Jewish composers have passed away in the past two weeks: Darius Milhaud and Sholem Secunda.

Milhaud, who was born in southern France in 1893, is universally recognized as being one of the most important modern serious composers of our time. Always cognizant of his Sephardic Jewish musical heritage, he brilliantly combined Hebraic and Latin themes with jazz plus all of the great trends of serious modern music to produce a unique sound that all contemporary jazz musicians acknowledge as being a strong source of inspiration. A gifted musicologist and teacher as well as composer, Milhaud's pupils include Dave Brubeck.

His 1923 ballet **Le Creation du Monde** was the first major symphonic work to incorporate elements of jazz into a semi-classical format. Fifty years later, it remains an absorbing piece which is truly relevant to today, with its Dixieland and minor-key blues motifs fused with the best whole-note harmonies of the French impressionistic period. His piano suite **Recollections of Brazil**, written in 1954, introduced the diminished seventh chord, which is now a standard of rock and roll harmonic progressions. It is very likely that without the first movement of this piece, the entire sound of rock and roll would have been considerably different and certainly less exciting.

Milhaud wrote a multitude of Jewish religious works, many of which are performed in synagogues around the world. Many of them are permanent classics which create a simultaneously dissonant yet lyrical sound with equal roots in litturgical Ashkenazic, Sephardic, and secular Yiddish and Sephardic folk traditions. The violin was often used by Milhaud to perfectly evoke the Jewish litturgical free-yearn, and frequently, there was a rhythmic counterpoint. Darius Milhaud frequently traveled to Israel during his later years, and his works are often performed there. He lived a long, productive life, yet his death still creates a major loss to the world of music.

Secunda's most famous song, **Bei Mir Bist du Schoen**, which he wrote in 1930 with lyricist Jay Jacobs, was picked up by a then-unknown group called the Andrews Sisters and went on to sell three million copies, which was the equivalent in that day of selling 15 million today. Unfortunately, the publisher got all the royalties. Secunda sold it to him for $30.

However, he wrote a thousand others, at least 100 of them becoming hits in the then-flourishing Yiddish musical comedy scene which has since silently diminished. Growing up on New York's lower East Side at the time when hundreds of talented Yiddish musical artists were immigrating from Europe each year, Secunda absorbed the sum total of East European Jewish folk music and then transplanted it into America for a final hurrah.

# Wins coveted award

Cont'd from Page 1

tute Professor there. He came to the Weizmann Institute of Science in 1949 at the invitation of Dr. Chaim Weizmann after a distinguished scientific career in the United Sates.

In announcing the award, Columbia University said that the Vetlesen jury termed Dr. Pekeris' work in computing the frequencies at which the earth vibrates during earthquakes a "classic". His paper on the Theory of Propagation of Explosive Sound in Shallow Water published in 1948 has guided much later research in seismology.

In 1949, Dr. Pekeris organized a geophysical survey of Israel pinpointing the possible existence of oil, which has since been prospected. He also helped to discover important underground water sources in Israel. In 1957 he completed the gravimeter survey of Israel and established the Israel Geophysical Institute.

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# Siberian detention story 'an uncommon success'

By IRWIN HUBERMAN

MONTREAL -

A book portraying anti-Semitism and persecution in Russia has had an astonishing success rate in French Canada, much to the surprise of its author Michael Solomon.

Since the release of Magadan in Quebec, over 30,000 French copies have been sold. Although Magadan has spent 28 [illegible] weeks on the French-language best-seller list in Quebec and the U.S. have [illegible] than 15,000, and for other [illegible] Solomon said, "the [illegible] success of Magadan in the French [illegible] was unexpect-

[illegible] journalist [illegible] was ar-[illegible] Communi-[illegible] this return [illegible] setting with

Author Michael Solomon

British forces in the Middle East and Africa during World War II. He spent the next 17 years imprisoned behind the iron curtain. Magadan is Solomon's personal account of his eight year detention in Siberia.

Persecution in Soviet prison camps is a world many French-speaking people are unaware of, said the editor of Regards Sur Israel.

"People have come to me during my tours of the province," Solomon said, "telling me how proud they are that I chose to live in Quebec. The book has had a deep impression on the French, they have shown a great sympathy for what I went through."

Solomon has appeared on close to 20 television programs since Magadan's release.

The book recounts the aims and effects of anti-Semitism since the birth of Soviet Russia. During the story, the fates of various artistic and political figures are traced, including Trotsky's niece, Irene Bronstein, the young violinist David Zeller and German actress Camilia Horn.

In September, Solomon's next book, One Vessel Less, will be released. It is a true account (which Solomon terms a "non-fiction fiction"), of the Nazi torpedoing of a boat, the Struma, bound for Palestine with 769 men, women and children. The murder was the first Nazi experiment in mass genocide.

Solomon's upcoming book will differ from Magadan in that it will examine a crystalized event. According to Solomon, now is the time for non-Jews to look back at the manufacture of genocide. "I have attempted to unravel certain riddles of the Jewish Holocaust that have not been shown to the public," he said.

"Magadan was a testimony and personal experience in a subdued, softened, anecdotal way," Solomon said. "I am waiting with great impatience for the reaction to One Vessel Less."

Solomon is currently working on a follow-up to Magadan, tentatively titled My Romanian Calvary which recounts the nine post-Magadan years spent in Romanian prison.

A second successful market for Solomon's book has been in France and Belgium. Critics have widely acclaimed Magadan, and Solomon has already received a large number of queries from Europe concerning his latest works.

During his captivity in Europe, Solomon said that he kept a journalistic eye on the atrocity that surrounded him. "The line from Charles Dickens, and he lived to tell the tale always stuck in my mind. I wished to survive to tell the tale."

# *Kollel seeks support*

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO -

Rabbi Eliahu Katz, [illegible] two [illegible] arrived in [illegible] to raise [illegible] the Kollel he [illegible] set up. A [illegible] summary of [illegible] learning [illegible] men.)

[illegible] with The Canadian Jewish News, a not-[illegible] on Ju-[illegible] the Kollel, in [illegible] two years [illegible] population [illegible] in the pro-[illegible] sometime a [illegible] The [illegible] in the [illegible] will be [illegible] rabbis [illegible] rab-[illegible] of the [illegible] and rural [illegible] Israel. [illegible] Jewish [illegible] is no [illegible] Torah [illegible] there.

Rabbi Eliahu Katz

[illegible] is no West, there is no Israel," Rabbi Katz said referring to the purpose of his visit.

Rabbi Katz settled in Israel in 1968. He was chief rabbi of Czechoslovakia for 20 years, and after the Russian invasion of Czechoslovakia, he was given long-delayed permission to take a short leave - and never returned. Two of his four children left for Israel in 1960.

Aside from his duties as Chief Rabbi of Beersheba and director of the kollel, Rabbi Katz also serves in the Chief Rabbinate of Israel. And he manages to find time for his writing.

He has published several volumes of poetry on religious themes, a study of Jewish art and a work on the Qumran scrolls, as well as numerous Talmudic commentaries.

Speaking about his writing, the bearded rabbi with the gentle sense of humor, shrugged. "What hobbies is a rabbi supposed to have? I can't very well play sports or cards - my hobby is books."

But his brother-in-law, Torontonian Nachum Richt, also present at the interview, interjected "He is a very great religious poet and his writing is even better in German, Czech and Hungarian than it is in Hebrew."


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בס"ד

AN URGENT CALL TO WORLD JEWRY

THE LUBAVITCHER REBBE, RABBI MENACHEM M. SCHNEERSON, HAS INITIATED A WORLD-WIDE "MITZVAH CAMPAIGN," CALLING UPON ALL JEWS TO INTENSIFY THEIR OBSERVANCE OF FIVE ESSENTIAL MITZVOT, BIBLICAL PRECEPTS. BECAUSE OF THEIR PROTECTIVE QUALITIES, THE REBBE SAID, THEIR OBSERVANCE WILL HELP SECURE AND PROTECT THE JEWISH PEOPLE, IN ISRAEL AND ELSEWHERE, FROM UNEXPECTED HARM AND DANGERS. THEIR PERFORMANCE WILL FURTHERMORE HELP TURN THOSE WITH HOSTILE INTENTIONS FROM FOE TO FRIEND.

ALL JEWS ARE RESPONSIBLE FOR ONE ANOTHER, THE REBBE STRESSED, AND THEIR LIVES AND DESTINIES ARE INTERTWINED WHEREVER THEY ARE. A MITZVAH PERFORMED BY AN INDIVIDUAL BENEFITS THE ENTIRE JEWISH PEOPLE. JEWS SHOULD BOLSTER THEIR "SPIRITUAL DEFENSES" BY STRENGTHENING THEIR OBSERVANCE OF THE FOLLOWING MITZVOT:

Rabbi Menachem M. Schneerson
The Lubavitcher Rebbe, שליט"א

TORAH STUDY

Every Jew, regardless of educational background, should set aside daily a time for Torah study even for a few minutes. During this period, one should immerse oneself completely in Torah, leaving all other matters. That Torah study protects is stated in the Talmud (Sota, 21a), which tells us, "Torah protects and saves."

TEFILLIN

Every Jewish male 13 years or older should put on Tefillin (Phylacteries) each weekday. Our Rabbis state (Berachot 6a) that the verse "And the nations of the world shall see the name of G-d is called upon you, and they will be in awe of you" refers to Tefillin—meaning that the observance of Tefillin instills awe and fear in those with harmful intentions.

MEZUZAH

Every Jewish home should have Mezuzot affixed to the doorposts of all its rooms. The Mezuzot should be periodically checked by a reliable scribe to make sure they are not defective. The devine name "SHA-DAI," on the outside of each Mezuzah, is an acrostic of three Hebrew words that mean "Guardian of the doorways of Israel." Further reference to its protective quality is offered by the Zohar (Book 3:263b), which says the verse "The L-rd will guard your going out and coming in now and forever" (Psalms, 121:8) refers to Mezuzah.

CHARITY

Every Jew should give charity (Tzedakah) and every Jewish home should have a charity box. It should be put in a conspicuous place readily accessible for the performance of the Mitzvah. Our Rabbis tell us (Midrash Tanchuma, Mishpatim 15) that since charity helps sustain the lives of the poor and needy, G-d rewards the charity giver and his family, protecting them in times of need.

HOLY BOOKS

Every Jewish home should contain sacred books, at least a Bible, Book of Psalms and a Prayer Book. Protection to the home will thereby be increased. The presence of Holy Books in the home is a reminder that Torah and Mitzvot are "our life and the length of our days."

CAMPAIGN HEADQUARTERS URGES ALL SPIRITUAL LEADERS AND COMMUNAL WORKERS TO ACTIVATE THE CAMPAIGNS IN THEIR AREAS. DO NOT UNDERESTIMATE THE SERIOUSNESS AND URGENCY OF THESE CAMPAIGNS FOR THE JEWISH PEOPLE. ACT NOW!

ANYONE THAT NEEDS ASSISTANCE OR MORE INFORMATION, PLEASE CONTACT

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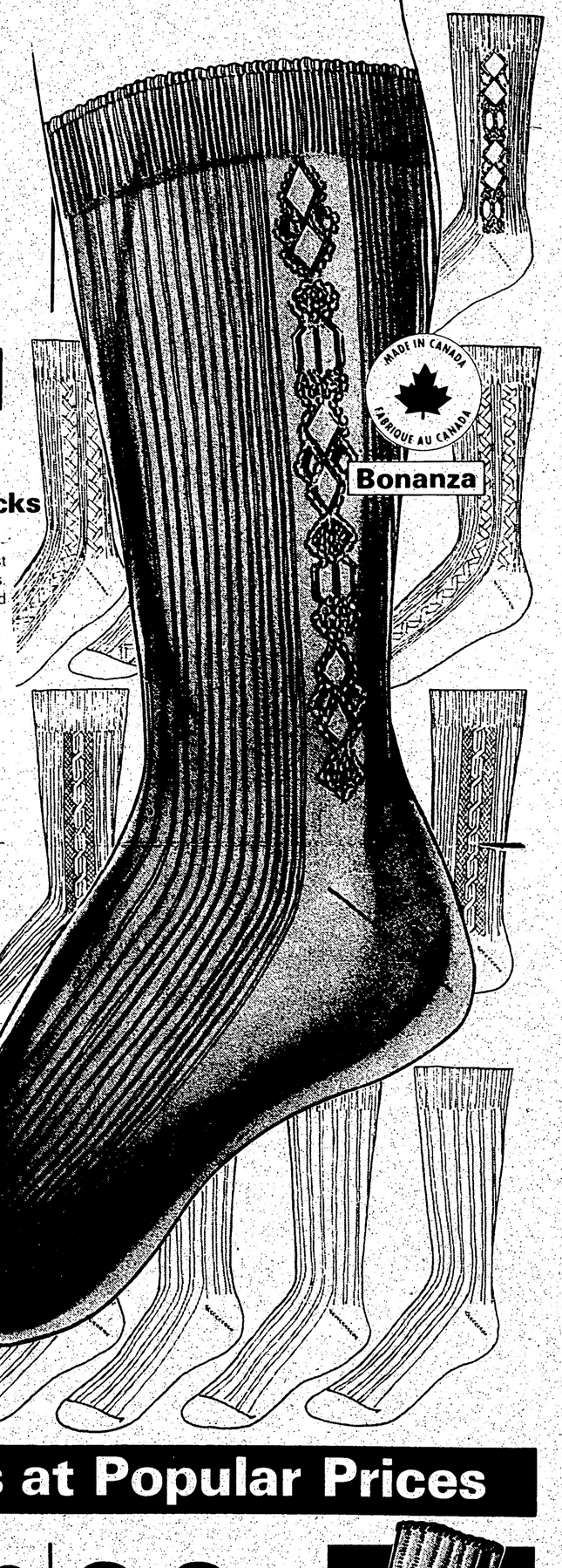


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